ILLMAN & SONS.

His Holiness Pius 9th.

Born May 13th 1792.

Baltimore, Publishd by John Murphy.

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

NOVEMBER, 1846.

AMERICAN PATENTS AND INVENTIONS.

Annual Report of the Commissioner of Patents. Report of the Commissioner of Patents for the year 1845. House of Representatives, 29th Congress, first Session. Document No. 140. February 24th, 1846. Read and referred to the Committee on Patents.

THE great progress of this nation is evidenced, not alone in the traces of physical advancement which arrest the eye on every side, but in a restless activity of mind and inventive genius which know not repose, and are unexampled in the history of our race, for results already achieved, and new acquisitions promised in every department of science and art. "The universal Yankee nation" is no misnomer. That expressive phrase may well be applied to other parts of the country than "down-east." Our people are characterized by universality of application as of invention. They are ready for every thing and all things upon any and every occasion. Success seems certain, as temporary defeat but quickens the spirit of novelty and improvement. Apart from the moral attributes of the nation, and the effects of this great physical development upon her intellectual greatness, we certainly have reason to rejoice in her temporal prosperity, and it is a patriotic duty to consider the means through which it is continually promoted and advanced. We turn aside for a time from our usual routine of ecclesiastical detail, to review some few of the many interesting and important topics embraced in the able and voluminous report, with the title of which we have prefaced these remarks. Those topics can not but prove a source of interest as well as instruction.

The document embraces, in 1184 large octavo pages of closely compacted matter, a great variety of reports, correspondence, statements, estimates, and selected information, upon almost every question connected with science, art, agriculture, manufactures, and productive industry of all descriptions, principally as relating to the United States and her territories. The information conveyed is more practical than theoretic, as the report was intended rather as a compilation of facts than as a scientific treatise. It is, perhaps, on that account not less deserving of our attention.

The principal and opening paper is the report or summary by the head commissioner of patents of our government, of the general state of the department under his charge. It is accompanied by returns, embracing more special details from his subordinate officers, and by a large collection of valuable miscellaneous information, digested in appendices, arranged in methodical order for ready reference. We shall make use freely of the statements, and, in part, the language of the report.

The head commissioner's return presents a statement of the present position of patented invention throughout the union, of the facilities afforded by the general government to the inventer, of results already achieved, and contemplated improvements. In the course of it, several important *projets de loi* are offered to the attention, and for the action of congress. Many of these are certainly called for in the present imperfect state of our patent laws. American inventers and patentees should be more effectually encouraged and protected than at present. The existing laws, while professing to give to him the exclusive enjoyment of his invention for the term of fourteen years, do, in fact, afford him but very little protection. The fruits of his genius and his toils are constantly liable to be wrested from him by the unscrupulous and dishonest who, too often countenanced by public opinion, are apt to regard the rights of the inventer as the fruits of a monopoly which it is a merit, and not a wrong, to break down and destroy. The more valuable the invention, the more liable is the patentee to this species of invasion and injury from pirating on his rights. The right of the inventer to his discovery, or mental creation, is regarded by all enlightened minds as at least equally sacred with the title to mere things of property, and having claims quite as strong to legislative interference for its protection and continuance. The useful inventer has great claims upon society. He originates that before unknown, which, perchance, may prove to unborn millions the source of countless blessings. He should, therefore, be protected and encouraged in his laudable and useful pursuits. He may be called "the pioneer of civilization, the explorer of the unknown world of science and art." And yet many of these benefactors of mankind have fallen victims to ingratitude and wrong, and have gone to their graves in penury and sorrow, where the fruits of brilliant and laborious genius have been wrested from the owner by the dishonest and unprincipled depredator upon patent rights. This evil must continue until legislative bodies have ascertained the true interests of their charge, and apply a remedy. Our government is peculiarly bound to exercise a vigilant and parental care over the productions of her patentees, as the United States have far surpassed, and yet outstrip, all other nations in the career of invention. She has done much certainly by the formation of a separate department to take charge of this portion of the public service; by the appointment of a large and able corps of officials and clerks in connection therewith; by providing splendid and expensive public buildings for the preservation and exhibition of the products of national ingenuity, skill and taste, and by a large yearly outlay in advancing the influence and usefulness of her patent office. But immediate protection to the inventer avails far more than the most costly reception of his work, in nerving his arm and steeling his resolution for great deeds in the untrodden paths of science and art. Our legislation on this subject is defective, and far behind that of nations which have made less effort, and been at greatly inferior expense in the culture of national ingenuity, industry and skill. The present report of commissioner Edmund Burke recommends and presses earnestly upon the attention of the law-making power, several modifications of, and additions to the existing patent laws. Among the great grievances under which American patentees now labor, we can but mention one or two in the pre-

sent connection. In every application the question of the originality of the invention is thoroughly investigated by the patent office, and, as it is decided affirmatively or negatively, the patent is granted or denied. The granting is deemed only *prima facie* evidence of the originality of the claim, and, perhaps, very properly, as the office is of course liable to error. Yet there should be some point at which this question should be held as conclusively settled for the purposes of suit in enforcing and protecting the right of the patentee. As it now is, although the question of originality may have been deliberately settled in one trial, it is equally open to question in all subsequent trials. This is oppressive, and leaves too much to the caprice of conflicting tribunals and incompetent jurors. To remedy the defect it is proposed that, in all actions by the patentees for infringement, the patents shall be deemed conclusive evidence of his right to recover damages. Again, by the act of July 4, 1836, courts are authorized to treble the damages awarded to the plaintiff by the jury, in their discretion. This provision, as experience has shown, is not administered in its true spirit and intent, and, therefore, does not afford the protection anticipated from it. Juries, aware that their verdicts may be trebled by the court, take that circumstance very often into consideration in making them out, and do not award as high damages in consequence. The courts are reluctant in such cases to take the responsibility of increasing the amount of the verdict rendered. To do away with this perversion of the law, it is proposed to leave the question of damages solely to the jury, and, it seems to us, the difficulty would be thereby remedied.

From the valuable statistics, embraced in the general report, we may judge of the great extent and importance of the patent office department. It embraces the entire operations of that office for 1845. During that year, the whole number of applications received for patents was 1246, the whole number of caveats filed during the same period 452. The number of patents issued was 502, including six re-issues, six additional improvements, and seventeen designs. During the same year 470 patents expired. The receipts of the office for dues and fees, paid in from patentees, amounted to $51,076.14; the expenses to $31,172.32. The whole number of patents issued by the United States for inventions up to January, 1846, is 14,526. The excess of applications for 1845 over 1844 was 201, and over any former year 399. The patent office is wholly sustained by duties paid in by inventers having, since its re-organization in 1836, not only carried on its operations without aid from the treasury, but having each year contributed a surplus to the patent fund. The board provided by law to decide upon applications for the extension of patents, is composed of the secretary of state, the solicitor of the treasury, and the commissioner of patents.

Notices of inventions, patented during 1845, are contained in the reports of the two examiners between whom the business is divided. The applications are embraced under various classes or heads, as agriculture, chemical, calorific, mathematical, hydraulics, mechanical powers, arts, wearing apparel, &c. &c. Each one includes a range of inventions; for example, "*household furniture*, machines and instruments for domestic purposes, including washing machines and cracker machines, feather dressing," &c.; "arts, (polite) fine and ornamental, including music, painting, sculpture, engraving, books, printing, binding, jewelry," &c. We can but give a moment's attention to the particular inventions of the year. Under the head "calorific," 62 patents were granted. Since the establishment of the patent office there have been issued 800 patents for stoves, and 130 for improvements in lamps. A stove has not yet, however, been invented, which will *save all the fuel*, but, during 1845, the examiner assures us that one was patented coming the nearest to that

much desired (!) mark! Lamps also were not neglected during the year. Under "agriculture" 48 patents were issued. Much attention was given to the *bee hive*. To prevent the destructive ravages of the moth, several improvements were attempted in the construction of the hive. One of those stated is amusing:

"A curious invention has been patented worthy of mention in this connection. The patent was granted for combining a hen-roost in such manner with the door of the hive that the weight of the fowls going to roost would operate, through the medium of levers and pulley, to close the door of the hive, and the door opened by reverse action in the morning when the fowls leave the roost. If, as the inventer asserts, he can depend upon a certain number of his fowls retiring and rising with the bees, it will prove a valuable labor-saving invention."

In the class "surgery," a number of patents were granted; among them, an improvement upon the turnkey for extracting teeth, obviating the necessity for the dentist's finger being introduced into the mouth. Patent *medicines*, it seems, were discouraged by the office. Under "fine arts" was patented a writing machine, "to furnish to those who are unable to write, the means of writing by sitting before a set of keys, the mere touching of which immediately causes the corresponding letter to be written upon a sheet of paper." Also a plan to print from types arranged upon a cylinder; "anastatic printing," which was fully described in the periodicals of last year; several improvements on the piano, and a method of making a keyed bugle from tortoise shell. We have not space even to glance at the various other ingenious and useful inventions embraced in the reports of the examiners. Among them are an improvement in the propelling power of clocks; new modes of preparing and applying caoutchouc; filters and refrigerators; a new oil called "American oil," obtained by the dry distillation of resin; a new mode of manufacturing pins, with a great variety of others.

Among the papers and tables appended to the reports of commissioner and examiners are several of great value and interest. "Letter from Professor Morse, upon the magnetic telegraphs in operation in Europe," is full of information. The electric telegraph most in use at present in Great Britain, is that invented by Cook and Wheatstone. Cook had his first attention drawn to the subject at Vienna in 1836, and Professor Wheatstone dates his own invention from the year 1837. It was an improvement of Baron Shilling's "*needle telegraph*," invented in 1833, and the *deflection* of the *magnetic needle* is the basis of both. The electric telegraph in use upon the Paris and Rouen railroad is the joint production of M. Foy and M. Brequet, and was conceived and executed within the two years past. There is no instance of any attempt to record or print characters by means of magnetism, previous to the invention of Morse's electric telegraph. It gives, with a single circuit, at least sixty characters in a minute, not merely shown temporarily, but recorded in a permanent manner upon paper to be read at any time. The advantages in favor of the American invention are, that the characters are made permanent, and the operation of the instrument surer, the simplicity of the machinery rendering it less liable to be deranged by atmospheric changes or other accidents.

The "tabular estimate of the crop for 1845," and "remarks on the tabular estimate," occupy over two hundred and eighty pages of the report, and convey accurate information upon almost every topic connected with the agriculture of the entire union. The population of the United States and territories, as estimated in January of the present year, was 19,602,500. As an evidence of the immense produce of our country, there were raised, during 1845, in the states and territories, including Texas, of wheat 106,548,000 bushels, of barley 5,160,600 bushels, oats 163,208,000, Indian corn 417,899,000, potatoes 88,392,000, tons of

hay 14,392,000, lbs. of cotton 936,088,000, and pounds of rice 226,026,000. The culture of silk is vastly on the increase; during 1845, the number of pounds of silk cocoons raised was 486,530. As to the general progress of agriculture in the country, we take the following from "remarks upon the tabular estimate:"

"The progress of agricultural knowledge is steadily onward. States are turning with deeper interest to providing means for encouraging the farmers and planters in their respective limits; surveys of the soil and various products are set on foot, and thus much valuable information is elicited. Men of science are devoting themselves to the illustration of the principles of agriculture as a science founded on careful experiment. New journals are every year established, and numerous volumes published, designed to convey to the husbandman, planter, and grazier, the orchardist, and the dairyman, the results of investigations at home and abroad. Agricultural societies and farmers' clubs are greatly on the increase, and the numbers who attend their exhibitions, and take part in their deliberations, show the deeper interest which is every where awakened in securing the benefits of these auxiliaries to the correct and profitable arrangement and development of the agricultural industry of the country.

"Some advances are likewise making towards the introduction of this science as a subject of common school education and instruction in primary schools, as well as in the establishing of institutions more expressly designed for this particular purpose. No subject is receiving more earnest attention in all the various periodicals and volumes adapted to the agricultural class than is that of manures, and the applications of chemical and geological science to this object are daily becoming more important and useful.

"New enterprise, too, has recently been directed towards the improvement of stock by the importation and crossing of breeds, and particular care to note their adaptation to the different sections of the country.

"Every year introduces, likewise, to the agriculturist some additional implement by which his labor is lessened, or better done, and, while he is thus saved somewhat of the sweat of his brow, he is likewise assured of greater profit from the fruits of his industry. There is thus mutual dependence as to the pursuits of the farmer and those of the artisan. Mechanical industry presents him with the results of her inventive genius. With these in hand, he forces from the earth her increase, and, by the blessing of a kind Providence, is enabled to pour out to the community around him a lavish of nature's bounties, such as no other country can so universally boast. In view of his own improved tools and means of culture, he may well wonder how his fathers and even himself formerly could have been satisfied with the ruder ones which have been so long in use. We are, however, but at the commencement of these better things.

"The researches of each successive year, and the multiplied facilities added to the train of conveniences enjoyed, authorize the belief that the advancement of agricultural industry is destined far to exceed any that has yet been seen.

"There is no want of adaptation of soil, or of fertility, or of means of industry, or of bone and sinew of free yeomanry, who may enjoy the fruits of their own labor; and, as an increasing population spreads far and wide over the whole face of the land, its abundance, under the smiles of heaven, will ever suffice for both the native born and for the emigrant, who, from foreign shores, seeks an asylum from the oppression which starves him and grinds him to the dust.

"Even the evils which attend the greater or less failure of some important crop, as in the present year has, to some extent, been the case with the potato crop, are not without their good effects; insomuch as they will call forth scientific investigation, observation, and practical industry, to determine and apply the remedy, and thus often throw new light on the true theory of germination or progress. More care will probably be taken in selecting seed, in cultivating the soil, and in storing the crop; new varieties may be secured; and the still greater failures, which might otherwise have taken place, thus be prevented.

"We are not, too, without our resources even in the case of the more permanent unproductiveness of some particular crop. The history of our country, and the wide extent and variety of soil and climate, enable us to turn our attention from one thus failing to another, and in many cases new products may thus become introduced and acclimated among us. To any one who may live a half century hence, the comparison in this respect may be a striking one. Fields

blooming with some plant now scarcely known may then frequently meet the eye, and afford promise of a rich harvest to repay the enterprise and skill devoted to its culture; and the octogenarian of those days may possibly find, but few and far between, the patches of some fruit of the earth, which he was wont in his boyhood to see, frequently wide spread over his native soil.

"As commerce and enterprise open to us the vast empire of China, and the interior of South America, it would not be surprising if there should be discovered there products well adapted to sections of our own country, but which are as yet unknown among us. It should, therefore, be an object to keep a lookout for every thing which may tend to benefit the agricultural industry of our country; and even if the boon is gained by the price of numerous fruitless experiments, yet success may often reward diligence and patient effort to accomplish the end."—*Pp.* 93—95.

Of the public lands, 1,754,763 acres were sold in 1845. The number of emigrants from Great Britain and European countries generally to the United States was greater in 1845 than 1844, when it amounted to from 80 to 100,000, and there has since been a vast increase even on this number. A portion of these emigrants engage in agricultural pursuits, and exert an influence, not only on the consumption, but also the production of the crops. A large mass of information and statistics is collected upon the culture of the potato. This crop is particularly a staple in New York and New England. An "analysis of an assortment of potatoes in Germany" is given, embracing sixty-three varieties, the names of most of which we see in the report for the first time. Some of them are not a little curious, as "English mealy roast beef," "ever blooming," "genuine little Zealand," "strawberry," "early fine American mealy," "black variegated wax," and "fine new everlasting." It seems the "potato rot" has extended to the United States, although not in so destructive a form as in Europe. It prevailed in 1844 and 1845, but to a greater extent in the latter year. The New England states were the principal sufferers; New York, Pennsylvania and Virginia, and the western states to some extent, have also suffered. The loss in Maine alone is estimated at not less than $1,230,000, or more than two dollars to every person in the state. It also extended to Canada and Nova Scotia. There are various theories to account for the disease, and many reports from scientific men after mature examination, but the cause and remedy have not yet been thoroughly ascertained. The use of the patato for the manufacture of starch has been steadily on the advance for years past, and there is little reason to doubt that new uses for it will in time become ascertained and generally known. Another application of the potato has been recently discovered in France, where a manufacturer, after six years' labor, has succeeded in producing excellent paper and pasteboard from a substance separated from the potato. This root has become to the whole civilized world an article of such importance that too much attention can not be given, by individuals and governments, to its protection and improvement. The recent failure of the potato crop throughout so large a portion of the earth is full of alarm, but science and ingenuity have been already at work to discover a substitute. Such a proposition was not long since made to the Academy of Sciences at Paris; to introduce for cultivation in Europe a valuable South American production, the *arrachia,* an umbelliferous plant indigenous in New Grenada. The description of this plant we copy:

"The arrachia is generally three feet in height, its radical leaves twelve to fifteen inches in length, numerous, biternate, doubly incised, dentate, on long fistular peticles. The caulinar leaves are smaller than the radical, which they resemble in every other respect. The flower is a violet-colored umbel; the petals oval, accuminated and inflexed; five stamens and two style, arising from a disc of the same color as the flower. The fruit is an oblong carpel, marked with five ribs. The blooming season in October. The root is

the part which is used as a fruit in the country as an article of food; it partakes of the nature of the carrot and the potato, being a kind of intermediate substance between the two. Each plant furnishes from three to four pounds of nutritious matter."—*P.* 106.

The potato was introduced into England only about 350 years since. The following we find in the report:

"*Festival to commemorate the introduction of the first potato.*—Festivals are frequently established to commemorate some absurd custom, but the following celebration, in honor of the potato, has something in the subject of it of real usefulness to mankind. Several of the German states, we are given to understand from the Athenæum, have instituted feasts in honor of the introduction of the potato, and the anniversary of its importation has just been held as a jubilee at Bavaria. At Menterschwaige, near Munich, a festival was observed on the occasion, in which dishes of the poor man's especial root, variously dressed, had the place of honor on the table, while the bust of Sir Francis Drake, crowned with garlands of oak, and presented to the commune for the occasion by its sculptor, Schwanthaler, occupied the centre of the room.

"In France, a monument is about to be erected to Parmentier, commemorating its introduction into that country. It may appear to our readers that the honor paid to the memory of Drake was really due to Raleigh; but it is probable that the Germans are literally correct. The first colonists sent out by Raleigh were disheartened when Drake touched at Virginia, and he consented to bring them home. Lane, the governor, who is believed to have brought with him the first tobacco, may have brought, and probably did bring, the first potato; if so, though indebted to the enterprise of Raleigh for the discovery, it was Drake's ship that actually introduced the first root."—*Bulletin of Medical Science.*

"Appendix No. 34" is a tabular estimate of the "wages of labor" in the United States. The wages of the farm-laborer, or husbandman, average with us from fifteen to seven dollars per month; those of the common laborer at from one dollar and fifty cents to fifty cents per day. In England, the average rate of agricultural wages for an able man with a family is one dollar and ninety-eight cents per week; in France, one dollar and four cents per week; in Prussia, sixty-six cents; in Germany, one dollar and two cents; in Holland and Belgium, one dollar and twenty cents; in Italy and the Austrian states, one dollar and fifteen cents. The food which these wages will purchase in the several countries are stated as follows; in England, the laborer can obtain for his one hundred and sixty-three cents, or his week's wages, either thirty-nine pounds of bread, or eleven and a half pounds of meat, or one hundred and seventy-four pounds of potatoes; in France, with his one hundred and four cents, either forty-six pounds of bread, or two hundred and sixty-one pounds of potatoes; in Prussia, for his sixty-six cents a week, either thirty-six pounds of bread, or sixteen pounds of meat; in Germany, with his one hundred and two cents weekly wages, he can obtain either forty-three and a half pounds of bread, or eighteen pounds of meat; in Holland and Belgium, with one hundred and twenty cents he will buy either fifty-eight pounds of bread, or twenty-two pounds of beef, or four hundred and sixty pounds of potatoes, and in Italy and the Austrian states the laborer, with his one hundred and fifteen cents, can buy either fifty pounds of bread, twenty-two pounds of beef, or one hundred and sixty-eight pounds of potatoes. The laborer in this country who receives his bushel of wheat a day, or other articles in proportion, will readily conceive the meagre fare, and slender chance of "laying up any thing," which must attend the foreign agricultural laborer. In all the countries of Europe named, the value of provisions is at least as great as here, and in some instances much greater. It is only by the comparisons which authentic statements enable us to make, that the free laborers, the mechanics, or farmers of this country, can fully appreciate the advantages of their position.

There are at least twenty-six public

journals in the United States, devoted to the interests of agriculture, mostly conducted with ability, and largely circulated. The manufacturing interests of the union may be judged of from the official returns of only one state, Massachusetts. For the year ending April 1, 1844, the value of manufactured articles in that state was $114,478,443; the amount of capital invested $59,145,767; the number of hands employed 152,766.

We have presented the readers of the Magazine a summary, necessarily very brief, of a few of the more prominent and interesting features of the official report of our national patent office for 1845. Time and space do not allow further extension of this notice. That department is now regarded as the general head and representative of the useful arts, and the industrial interests of the country. It should be employed to a still greater extent than heretofore, within its power and resources, in collecting the statistics of all the great branches of national industry. In almost every other enlightened country great attention is paid to procuring the most copious details in relation to all its interests. We are somewhat behindhand, but, should the excellent recommendations of the commissioner of patents, in his report before us, be acted upon by our government, the United States in this respect will soon be in the very foremost rank of nations.

In a review of the inventions of the last year *our* country will be found fully to have sustained her proverbial reputation for original capacity and inventive ingenuity. She has even outstripped other nations "where science can boast of extensive patronage, and real genius rarely escapes the encouragement of wealth."

ORIGIN OF THE AMERICAN INDIANS.

The Origin of the American Indians. By John McIntosh. New York: Nafish & Cornish, 278 Pearl street. Philadelphia: John B. Perry.

THIS is, in the true sense of the word, a useful book fraught with instructive and important matter, on a subject vitally interesting to the whole human race. Any judicious disquisition into the origin of the North American Indians, any new light thrown upon their history, and the first population of the immense quarter of the globe of which they held possession during so many ages, unknown to the civilized nations of the three other parts, previous to the end of the fifteenth century, can not but awaken intense and universal attention. We do not mean to analyze the very excellent work before us, nor yet to trace to the reader's view the whole of the plan of its contents; but we think it will be doing a service to present, in a small compass, the main points of the subject, which will not fail to prove more than usually satisfactory, amid so many obscure theories that have been put forth on this same subject.

Our author naturally divides his work into two parts. The first treats of the discovery of this continent; the second, of the origin of its inhabitants.

I. Whether the ancient Babylonian, Greek, or Roman cosmographists had any idea of the existence of a fourth quarter of the globe, we possess no positive data by which to decide. We know that the pillars of Hercules were the re-

puted boundaries of land—the *ne plus ultra* of the earth lying towards the west. From which, when the spectator cast his vision upon the deep, it lost itself with interminable waters, and sank into unfathomable abysses with the setting sun.

The first to venture beyond this ultimate pass were the Phœnicians, as we learn from Diodorus Siculus, a contemporary of Julius Cæsar. They discovered an island, which was afterwards colonized by the Carthagenians. That is supposed to be Ireland; and there is every ground to believe that the language of the Irish is, in a great degree, the language of Hamilcar and Micissa. But beyond this the Carthagenians did not push their discoveries. In confirmation of this fact, our author cites a learned Latin author by the name of Vespucius, whose MSS., he says, are preserved in the Vatican at Rome:

"Extra columnas Herculis quam vastissimus est oceanus, in quo sitœ sunt insulæ duæ quæ Albion et Jerna appellantur. Ex Galliâ sæpenumerò colonos acceperunt, quamobrem lingua Gallica aut celtica incolæ loqui dicuntur. Illuc neque dubitari potest, quin Carthagenienses coloniam olim miserunt, lingua enim punica quam simillima est eorum sermoni."*

In the year 1170, the Welsh distinguished themselves by their spirit of navigation. Madoc, the son of Guyneyd, made some further discoveries, concerning which, however, we have little more authority than the exaggerated eulogy of the bards. Considering the ignorance of navigation, in the age in which Madoc lived, he could merely have, perhaps, stretched out somewhat farther than had been previously attempted, along the coast; which was magnified by the bards into a marvellous and adventurous feat.

Anteriorly to Madoc, the Norwegians had made settlements in Greenland and Iceland: from whence there is some shadow of probability they might have ventured farther and have touched upon the new world. Our author relates this incident in the following terms:

"The period was about the year 1002, when, according to their own records, it was visited by one Biron; and the discovery pursued to greater effect by Leif, the son of Eric, the discoverer of Greenland. It does not appear that they reached farther than Labrador, on which coast they met with the *Esquimaux*, on whom they bestowed the name of *Scrœlings*, or dwarfish people, from their small stature. They were armed with bows and arrows, and had leathern canoes, such as they have at present. All this is probable, although the following tale of the German called Tycker, one of the crew, does not tend to prove the discovery. He was one day missing, but soon returned, leaping and singing with all the extravagant marks of joy a *bonvivant* could show on discovering the inebriating fruit of his own country, the grape. Forfœus even says that he returned in a state of intoxication. To convince his commander, he brought several bunches of grapes, and from that circumstance named the country *Vinland*. . . . . But as the land was never colonized, nor any advantages made of it by the Norwegians, it may fairly be conjectured that they reached no farther than the coast of *Labrador*."*

The undisputed glory of having first solved the mighty problem of the existence of a continent more than three thousand miles distant from the pillars which the god-like power of Hercules had reared at the mouth of the Atlantic ocean, was reserved for the immortal Columbus. The history of the voyage of that great Italian navigator is familiar to every school-boy. Our author has given a succinct and faithful account of it. Without repeating any part of it, one remark can not be passed over in silence, namely: that the American people should never, for an instant, forget that they owe their country, their republic, and their national greatness to the patronage of a Catholic court and the perseverance and success of a Catholic adventurer. The vessel which he commanded, as admiral of the fleet, was named by him, in conformity with the spirit of his faith, *Santa Maria*, in honor

* Page 45. He quotes also M. Boullet, a French etymologist, in support of this position.

* Page 49.

of the blessed Mother of our Saviour. The scene that occurred, when the cheering sight of land first rose in the misty distance, is thus described by the writer:

"About two hours before midnight Columbus, standing on the fore-castle, observed a light at a distance, and privately pointed it out to Gutherez, a page of the queen's wardrobe. Gutherez perceived it, and calling to Salcedo, comptroller of the fleet, all three saw it in motion, as if it were carried from place to place. A little after midnight, the joyful sound of *land! land!!* was heard from the *Pinta*, which kept always ahead of the other ships. But having been so often deceived by fallacious appearances, every man was now become slow of belief, and waited in all the anguish of uncertainty and impatience for the return of day. As soon as morning dawned, Friday, October 12th, all doubts and fears were dispelled. From every ship an island was seen about two leagues to the north, whose flat and verdant fields, well stored with wood, and watered with many rivulets, presented the aspect of a delightful country."*

The emotions which swelled the heart of Columbus, on seeing the shores of the new world, defy imagination. No one but himself could realize them. He had staked his all upon the result of his enterprise. He had encountered a thousand difficulties, and had braved the storms of an unknown ocean, and the murmurs and complaints of an impatient and desponding crew. More than once a deep gloom of apprehension shrouded his magnanimous spirit; but at length the beautiful morning has broken upon the discovered island; all fears and anxieties are dispersed, and the exulting mariners, with hearts bursting with gratitude to heaven, raise their voices in one loud peal of thanksgiving: over those strange and distant waters rang, for the first time, the canticle of a Christian, Catholic people. *Te Deum laudamus* echoed back from the land near which their ships were now happily and safely moored.

Having reached the shore, Columbus' first act was to erect a crucifix, around which image of their Redeemer, the crew prostrated themselves with him, and returned thanks to God for his protection over them, and for the auspicious termination of their voyage.

"The climate," writes Mr. M'Intosh, "even to Spaniards felt warm, though extremely delightful. The inhabitants appeared in the simple innocence of nature, entirely naked. Their black hair, long and uncurled, floated upon their shoulders, or was bound in tresses around their heads. They had no beards. . . . . Their complexion was dusky copper-color, their features singular, rather than disagreeable, their aspect gentle and timid; though not tall, they were well shaped and active. Their faces and several parts of their bodies were fantastically painted with glaring colors. They were shy at first through fear, but soon became familiar with the Spaniards, and, with transports of joy, received from them hawk's bells, glass beads, or other baubles, in return for which they gave such provisions as they had, and some cotton-yarn, the only commodity of value they could produce."*

The land on which Columbus first set foot was called by the natives *Guanhani*, and was one of the Lucaya, or Bahama islands. He, however, gave it the name of *San Salvador*.

"Such," concludes our author, "is a brief account of the discovery of America by Columbus, and, with respect to the voyage itself, and what relates to the famous navigator, ... we have chiefly followed Wentherbothem, almost verbatim."†

II. With regard to the origin of the inhabitants of America, several speculations have been made by learned and deeply thinking men, of which some are, indeed, ingenious and interesting, without, however, having very solid foundations to rest on. Lescurbot and others fancied that this continent was peopled by the Canaanites, who had been expelled by Joshua. Grotius maintained that Yucatan was first colonized by Ethiopians, and that they were Christians. Pere Leveque remarks, that nothing can be more absurd than the

* P. 69.

* P. 71. † P. 73.

idea that the lost tribes of Israel have been found in America; for the aborigines possess none of the marked features of the Jewish people, nor have the Hebrew language, religion, or customs, ever been, in the slightest degree, traced among them.* And this may apply, likewise, to the opinion of Lescurbot; for what vestiges, however faint, of Christianity were ever descried among the Yucatanese?

The best established theory is, that America received her aboriginal population from the north-east part of Asia. The channel between Kamschatka and this continent is only eighteen miles wide, and it is certain that, during the long cold winters of that northern climate, Beering's straits are frozen over from shore to shore. Nay, if we believe the testimony of Capt. Williamson, who was Capt. Cook's lieutenant in his voyages of discovery, the channel itself is interspersed with small islands, and the inhabitants of both continents bear a strong resemblance to each other. The Esquimaux, therefore, there is very little doubt, are the descendants of the Greenlanders. This was the conviction of Father Juan Perez, a missionary during several years in Greenland, who declares that the one and the other have broad faces, flat noses, thick lips, black hair and eyes, and that the language of the former is a mere dialect of that of the latter.† And Father Chiaratesta, who spent two years in Kamschatka, asserts that those on the American side of the straits of Beering understood the language of the Kamschadales, and were in the habit of passing and repassing from one continent to the other. In quoting this famous missionary, our author says:

"According to him, the language of the Kamschadales is not much different from that spoken on the other side of the straits. He alludes to the landing of Cæsar in Britain from Gaul, where the passage between Calais and Dover is as wide as that of Beering's straits in one place, and much more difficult to cross by reason of the cluster of islands interspersed in this narrow channel between Asia and America. As Cæsar found the Britons to resemble, in a most striking degree, the Gauls whom he had left behind him on the continent, in their dress, language, and mode of fighting, so Chiaratesta discovered the Indians of America to be equally similar to the Kamschadales of Asia in language and dress. "*Eádem linguâ,*" he says, "*fere utebantur, atque eodem modo fere vestiti, quamobrem dubitari non potest quin propinquitatibus affinitatibusque conjuncti sint.*"*

Our author gives a comparative table of the Asiatic and Indian languages in which a remarkable similarity is, indeed, so manifest that little doubt can be left of the identity of their source. For instance, the word God in Asiatic is *Kitchi-manoa*, and in the Delaware tongue *Kitschimanitto.* Father in Asiatic, *neezee;* in the Algonquin, *nousce.* Mother in the Tartar, *ana, anna;* and *nana*, in the Pottawatumeh, *nanna;* in the Darien, *nannah*, &c. &c.

In citing the authority of the Catholic and Jesuit missionaries, Mr. M'Intosh does not hesitate to pay them a just and merited eulogy in these terms:

"These sources of information are certainly worthy of credit; for they are distinguished as men of the highest veracity, as well as profound judgment, and acute imagination. It is, likewise, generally known that no person can contract a greater intimacy with barbarous nations than missionaries who, by the dignity of their sacred office, the affability of their manners, and their brotherly counsel, have always succeeded in endearing themselves to the rudest nations."†

The obligations the civilized world is under to the labors of the Jesuits, especially in Paraguay, and among our own aboriginal Indians, are appreciated by too few of the writers of the present generation. The spirit of this age seems to be to seek out the most secret faults of a body of religious men who have devoted themselves, during three centuries, to the good

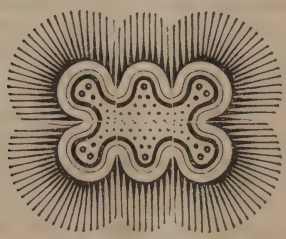
*Sur l'origine des Aborigines du nouveau monde, p. 58.

† Los nativos de Greenland y los Indios de Labrador paren los mismos. . . . . Son carianchos, romos, bezudos, y tengon los ojos y los cabellos negros. La lingua de los Esquimaux no es que un dialecto de aquilla que se habla en Greenland.

* De terra incognit. p. 96. † P. 104.

of their fellow beings wherever their zeal could reach them. But why not do them justice for their public virtues, their indefatigable labors in the cause of learning, civilization, and Christianity? Is it not pitiable to perceive how eagerly the credulous taste of the present day swallows the infamous inventions, believes the lying incidents, and takes alarm at the silly phantasmagoria of Eugene Sue, when the monuments of the real and lasting benefits conferred on the world by the self-devoting and untiring labors of the Society, can hardly extort a passing tribute of praise from the thousands who, however, can not view them without secret admiration! Those labors are still going on. For at this moment the interior of the Rocky Mountains is blessed with the presence of a son of Loyola, who is nobly imitating the brightest missionary achievements of his ancient brethren. This age will be a debtor to the amiable and zealous Father de Smet, and posterity will award him a place in the memory of men which his extraordinary merit deserves. Like the eminent Jesuits who have preceded him in this arduous but glorious ministry, he takes with him among the various Indian tribes an indomitable zeal and a cultivated mind. He works and writes. His thousands of converts bear witness of the first, and his elegant "Indian Sketches" stand a specimen of the second. May God long preserve the invaluable health and life of that distinguished and humble man, who has given evidence of his utter disinterestedness by rejecting the offered mitre, and clinging to the habit of his venerable order.

Mr. M'Intosh does not withhold his meed of praise from the Catholic missionaries from whom he has derived the greater part of the information with which his book abounds. And he himself is entitled to the thanks of his readers for the performance of a task which is not less instructive than pleasing. It must, however, be regretted that so valuable a work should be so carelessly published, and should be filled with typographical errors. So good a picture certainly deserves a more elegant frame.



SCENES ON THE RIVER PLATTE.

To the Editors of the United States Catholic Magazine:—As I am sure that nothing can come from the pen of the amiable and admirable Father De Smet that will not be eagerly received by the Catholic public, I send you a translation from an original French poem, written by that missionary on the borders of the river Platte. It shows the exalted turn of his imagination, and his appreciation of the sublime and beautiful of the wonderful region in which he labors, like his sainted predecessors in the Society of Jesus, among the aborigines of our country. The original was left by himself, in my hands, the last time he visited these parts; and I know my labor will be well repaid by giving to your readers in an English dress these *nugæ canoræ* of one of the greatest missionaries of our age.—C. C. P.

HAIL STORM AND WATER SPOUT ON THE PLATTE.

It chances oft, e'en on the brightest day,
That clouds, in rolling on their hurried way,
Engender currents, in whose icy breath
The vapors freeze above;—while underneath,
The hope that smiles along the flowery plain
Would blasted be, did not kind heaven restrain
The bursting vengeance, and the storm command:
"Pass not the waters, or the desert land."
Still on the Platte's green banks and islets fair
Th' effects terrific of the storm appear:
Too often does that frozen thunder-cloud
The loveliest vales in desolation shroud:
Frightful arena! where, with wasting power,
The furies rage unchained, and wither tree and flower.
With my own eyes, as raged the hail storm round,
I saw a savage pelted to the ground.
Happy the man who, in the desert's gloom,
Can find a shelter! happy he, on whom
Heaven looks with pity; that did I obtain;
For, though exposed upon the desolate plain,
Heaven did not fail to rescue me; the wrath
Of the impending tempest changed its path,
Far driven to the north where, as I stood
Fixed in suspense, upon the solitude
It spent its fury; and, meanwhile, the skies
A scene sublime display before my eyes:
A vast abyss, as 'twere, of spiral shape,
From which, with thundering noise, black clouds escape
In struggling evolutions;—gulphs profound—
Like those tremendous whirlpools that abound
In certain seas, and in their eddies sweep
All things that float upon the boiling deep.
So do these winds engulph, with violent power,
All other offspring of their stormy hour.
The tempest spirit yells above my head;
The mutinous winds raise up their voices dread
Upon the river, whose tumultuous waves
Are tossed in wild confusion; in the air
A thousand gleaming meteors appear.
But heaven was with me, in my dangerous plight:

The north wind yielding to the south wind's might
Was by its conqueror to the river driven,
On whose vexed waters conflict fresh was given,
With furious alternations: then around
Was heard the mingled and uproarious sound
Of battling tempests, deeper, louder far
Than the terrific thunder-peals of war.
Then might be seen, on their aërial field,
Those giants of the storm now stretch, now yield,
Like snakes each other struggling to devour;
When lo! directed by that mighty Power
That rules the tempest, from their heaving caves,
Bursting, with sudden violence, the waves,
Like mediators, stand between the foes,
And mutual sacrifice for peace propose.
But what will not the favorable hour
Effect when aided by ambition's power?
These new-sprung majesties their proud fronts rear
Up to the clouds: but seem to approach so near
The empyrean, only to subject the air
To their own liquid empire: with a grand
And grumbling noise, they issue their command,
When all that stunned the ear, or shocked the eye
Is driven, like magic, from the brightning sky.
Alas! though happy, very brief, their reign:
One peal of thunder breaks,—and lo! their vain
And short-lived grandeur sinks precipitate
Into the Platte's deep stream: and where so late
Was seen their glory now appears their doom;
Their cradle is converted to their tomb.
At this dread crash, the north wind rallied strong;
The south wind fled with all his cloudy throng:
And then, mid smiling skies, the sunny day,
Sweet flowers, and zephyrs calm, resumed their vernal sway.

NEW YORK, *September* 14, 1846.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 791 of the IVth Volume of this Magazine.

THE last number of these memoirs, which was devoted to the history of Catholicity in New York, concluded with some account of the hostile feeling towards Catholics and their religion at the close of the seventeenth century, and which was signalized by the enactment of a law described by a native historian as "one for hanging every *popish* priest that came voluntarily into the province."*

This law, it is stated, was "passed at the instance of the earl of Bellamont (then governor) to drive the French missionaries out of the territories of our Indian allies." It appears, however, to have been more effective in preventing Catholic missionaries from settling among the white inhabitants of New York, than in excluding the French priests from their heroic missions among the Indian tribes.

There seems to be a mistake in Smith's description of this law, presuming him to refer to that of July 31, 1700, as will be explained hereafter. While the Dutch held the government of New York, no laws adverse to the Catholics appear to have passed, the bigotry afterwards dominant being of English origin. The laws promulgated by the duke of York in 1664, commonly called the duke's laws, require the establishment of a church in each parish.† This was afterwards explained by a law of Gov. Andross and by council as requiring all persons to contribute, whether belonging to the congregation or not, and asserting that this was no infringement of the liberty of conscience "as some pretend." Complaints were probably made by the Dutch, in the minority in some parishes, that the law violated the provision in the articles of capitulation, August 27th, 1664, guaranteeing to the Dutch "liberty of their consciences in divine worship and church discipline."* Col. Dongan, a Catholic, afterwards earl of Limerick, succeeded Sir Edmund Andross as governor, in 1683. One of his first acts was to issue writs for the election of representatives to a provincial assembly, the people before this having had no share in the legislature. This elevation in the scale of political existence was the concession of a Catholic proprietary, and carried into effect by a Catholic governor, at the very time when the colonists of New England were deprived of their charter. The first act of the first assembly of New York was the "charter of libertys," passed October 30th, 1683, and it contains, besides many provisions guarding the rights of the people as to taxes, trials, &c., the following: "That no person or persons which professe ffaith in God by Jesus Christ shall, at any time, be any wayes molested, punished, disquieted, or called in question for any difference of opinion, or matter of religious concernment, who do nott actually disturbe the civil peace of the province, butt thatt all and every such person or p'sons may, from time to time, and at all times, freely have, and fully enjoy, his or their judgements or consciences in matters of religion throughout all the province, they behaving themselves

*N. Y. Hist. Socy. trans. v. i, p. 332.

†Smith, Hist. N. Y., p. 97, first edition.

*Smith, p. 20, first edit.

peaceably and quietly, and nott using this liberty to licentiousness, nor to the civil injury or outward disturbance of others." Another provision recited that, whereas all the Christian churches then in the province seemed to be privileged churches, they were thereby secured in their property and discipline, and the like privileges were guaranteed to other Christian churches coming into the province, in regard to divine worship and church discipline.

It is not improbable that James intended to make New York a place of settlement, for English and Irish Catholics; and it is certain that he desired and endeavored to promote the conversion of the Indians to Christianity. His instructions to Dongan, to encourage and facilitate the efforts of the Jesuit missionaries, engaged in this laudable work, drew upon him the censure of the bigots of that period; and were condemned by the prejudiced writers on the history of New York:* who could not regard the pious labors of French Jesuits in any other light than as political movements, to extend the influence and dominion of France over the province of New York. Though impelled in their Christian labors by higher motives than those of loyalty to their sovereign, the missionaries exhibited a just regard for the interests of their own government, by endeavoring to promote the most intimate and friendly relations between the Indians and their own countrymen in Canada. By the French, the five nations—up to the time of the treaty of Utrecht, (1713)—were treated as a confederacy of independent tribes; while the policy of the English claimed them as British subjects. Doubtless the Catholic missionaries took the former side, and told the Indians they were free, for which the English denounced them as exciting a savage warfare on the colony borders. And this contributed to increase the natural antipathy to Catholics among the English inhabitants of New York of that period, and accounts for the harshness of their subsequent legislation, as well as for the unjust severity of their partial and bigoted historians.

* Graham's Hist. U. S. Smith's Hist. N. Y.

There can be no doubt that Governor Dongan, on coming among the New Yorkers, found that if the measures for converting the Indians were to proceed, the political interests of his own country required that English missionaries should take the place of the French Jesuits, some of whom were incorporated among the five nations. The historians of New York assert, that no previous governor had made himself so well acquainted with Indian affairs, or conducted the intercourse between the settlers and Indians, with so much ability and regard to the interests of the subjects of Great Britain; while, at the same time, he was held in high esteem by the Indians themselves.* And it is mentioned to his honor by the same historians, who are unsparing in their condemnation of his religion, that he did not permit the identity of his faith with that of the Catholic missionaries of France, to prevent him from opposing their residence among the Indian tribes in his province; their influence being calculated to promote the interests and policy of France, and weaken the authority of the English.

But it was loyalty to his own government, and a just regard for the interests confided to him, and not indifference to the pious work of Christianizing the Indians, that induced Governor Dongan to oppose the missions of the French.† "The charter of liberty" had made New York free to the Catholics, and Smith says: "Papists began to settle in the colony

* Smith's Hist. N. York, p. 45, quarto edition.

† P. 55. In a speech to the five nations whom he convened and met in Albany, on 5th August, 1685, Dongan has the following passage: "There was no advice or proposition that I made to the brethren all the time that the priest lived at Onondaga, but what he wrote to Canada, as I found by one of his letters which he gave to an Indian to carry to Canada, but which was brought hither; therefore I desire the brethren not to receive him, or any French priest any more, *having sent for English priests*, with whom you may be supplied to your content.

under the smiles of the Governor." Whatever hopes the Catholics might have cherished of finding security for their religion in New York, were destined to be of short duration, for Dongan was removed from the post of Governor by King James, in 1688. Smith says: "he fell into the king's displeasure through his zeal for the true interest of the province.

The excitement in England against King James extended to America, and "the whole body of the people trembled for the Protestant cause."* "An outrageous dread of popery," says Grahame, "had invaded the minds of the lower classes of people, and not only diminished real and substantial evils in their esteem, but nearly extinguished common sense in their understandings, and common justice in their sentiments." (Vol. 2, p. 220.) The Assembly of New York of 1691, passed a *resolution* that all laws passed by the late Assembly were null and void.† It has been contended by one party in the courts of New York, that a *resolution* of *one* branch of the legislature could not repeal a law made by *all* branches; while another insisted on the validity of it. But having resolved out of existence the "charter of liberty," they passed a bill of rights, a copy of the charter in some parts, but excluding Roman Catholics from all its provisions.‡ This bill, however, was found too liberal, and the "glorious revolution" king repealed it in 1697. Such was the first anti-Catholic legislation; the next was that of July 31st, 1700, the preamble of which is as follows:

"*Whereas*, divers Jesuits, priests and popish missionaries, have of late come, and for some time have had their residence in the remote parts of this province, and other of his majesty's adjacent colonies, who, by their wicked and subtle insinuations, industriously labored to debauch, seduce, and withdraw the Indians from their due obedience unto his most sacred majesty, and to excite and stir them up to sedition, rebellion, and open hostility against his majesty's government." It then enacted that every priest, &c., remaining in or coming into the province after November 1, 1700, should be "deemed and accounted an incendiary, and disturber of the public peace and safety, and an enemy to the true Christian religion, and shall be adjudged to suffer *perpetual imprisonment*." In case of escape and capture to suffer death. Harborers of priests to pay £200, and stand three days in the pillory.*

This law, which is presumed to be the one referred to by Smith, although cruelly intolerant, is not, as the historian quotes it, a law "for hanging every popish priest that came voluntarily into the province."† In 1701 (Sept. 16) a law was passed by which "papists and popish recusants are prohibited from voting for members of assembly or any office whatever, from thenceforth and forever."‡

That the law of 1700 was soon disregarded, may be inferred from the following passage in the journal of the New York assembly, under date of June 24th, 1709 (vol. 1, p. 225). "*Ordered*, that the commissioners for managing the expedition to Canada, take care a decent provision be made for the French Jesuit, and a servant, that surrendered themselves to this government from the Indians." In truth, the spirit of intolerance appears to have been the effect, in a great measure, of British domination, which repeatedly afflicted New York with profligate and incompetent governors, who signalized their devotion to the king by enforcing subserviency to him as head of the church. Thus, in the reign of

* Smith's New York, p. 58. † Smith, p. 75.
‡ Laws of New York (colony), p. 1.

* Laws of New York, p. 38.

† Hist. N. Y. p. 97. Smith testifies his own approbation of the law, as he quotes it, by declaring that it "continues, *as it forever ought*, in full force to this day." The New York Hist. Society, with a more proper sense of the spirit of religious liberty, have omitted the words "as it forever ought," in their reprint of Smith's work.

‡ Col. Laws, N. Y., vol. 1, p. 42, Smith and Livingston's edition.

Queen Anne, the sects of dissenters were restricted in the exercise of their religious worship, and Presbyterian clergymen were imprisoned for exercising their functions.*

Although such intolerance was resented by many Protestants, no complaint was made against the more severe and inhuman laws against Catholics which remained in force until the American revolution. When the people of New York took the government into their own hands, this law was virtually repealed by the constitution of 1777; but as if ashamed that it had ever stained their statute book, and to leave a record of their better feelings, a law repealing it was passed, April 20th, 1784. (Laws 7 Sess. c. 28.) It does not appear that it was ever specially enforced except in the year 1741, in the case of John Ury, which will be the subject of the next number of these memoirs. The general effect, however, of the proscriptive enactments against Catholics, appears to have been to deter those who avowed that faith from settling in the province, and to prevent the extension of Christianity among the Indians. But little effort was made by the Protestant missionaries to supply the places of the Jesuits in this noble enterprise. The Indians of the Five Nations had agreed, at the instance of Lord Bellamont, to receive Protestant ministers among them. But, says a historian: "The fulfilment of the promise of sending Protestant pastors to the Five Nations seems to have been deferred till the year 1712, when one Andrews was sent among them by the English society for propagating the Gospel. After preaching and teaching among them, in the Indian tongue, for several years, he was universally forsaken by his auditors and scholars, and closed a fruitless mission in 1718."*

Smith remarks: "If the missionaries of the English society for propagating the Gospel, instead of being seated in opulent Christianized towns, had been sent out to preach among the savages, unspeakable *political* advantages would have flowed from such a salutary measure. Dr. Douglass, a sensible unmethodical writer, often incorrect, expects too much; besides he treats the missionaries with rudeness and contempt, and lashes their indolence with unmerciful acrimony." This consistent historian who is so unsparing in his crimination of the French Jesuit missionaries for promoting relations of amity between their native country and the Indians, that he advocated the hanging of every priest, seems to have had no scruple in employing Protestant missionary labor to procure "political advantages" for England. The passage which he quotes from Douglass' Summary, vol. ii, p. 138, Boston edit. 1753, is the following: "Our young missionaries may procure a perpetual alliance and *commercial advantages* with the Indians, which the Roman Catholic clergy can not do because they are forbid to marry. I mean our missionaries may intermarry with the daughters of the sachems and other considerable Indians, and their progeny will forever be a certain cement between us and the Indians."

However competent to estimate the political advantages of missionary labors, the historians referred to, it would appear,

* The indictment against one of them, Rev. Francis McKernie, charged him with "contemning and endeavoring to subvert *the queen's ecclesiastical supremacy*, unlawfully preached without the governor's license first obtained, in derogation of the royal authority and prerogative, that he used other rites and ceremonies than those contained in the common prayer book."—*Smith, p.* 113.

Although the jury acquitted him "through the shameful partiality of the court, he was not discharged from his recognizance till they had illegally extorted all the fees of his prosecution, which, together with his expenses, amounted to £83. 7*s.* 6*d.*"—*Smith's Hist. N. York*, p. 114.

The same historian relates several instances of oppression of the colonists by the governor, Lord Cornbury, and among others their expulsion from their own churches which were given to the Episcopalians. "In these controversies the governor abetted the Episcopal zealots, and harassed the others by numberless persecutions, heavy fines, and long imprisonments, through fear of which many who had been active in the dispute fled out of the province."—*Hist. New York*, p. 105.

* Grahame's Hist. U. S., vol. ii, chap. 2, who quotes Humphrey's Hist. acc. of the Society for propagating the Gospel.

were but indifferently qualified to appreciate the merits of the Jesuits, who, separated from all the comforts of civilized society, devoted years of toil, and gave their lives to the service of the Indian tribes to impart to them the truths and the blessings of religion. "Dr. Douglass," says Smith, "ever ready to do honor to his native country, after remarking that this self-denying clergyman (Rev. Mr. Brainerd) *rode* about four hundred miles, in the year 1744, with an air of approbation, asks: 'Is there any missionary from any of the societies for propagating the Gospel in foreign parts that has reported the like?'" This extraordinary performance of little more than a mile a day on horseback is selected for special admiration, while no mention is made of the sufferings and labors of those devoted men whose journeys were *on foot* nine hundred miles through pathless forests.

In another part of his history, referring to the importance of Protestant missions among the Indians, Smith says: "Much has been written on this subject in America, and why nothing to purpose has yet been attempted in England towards so laudable a design can only be attributed to the amazing falsehoods and misrepresentations by which some of the missionaries have long imposed upon benevolent minds in Great Britain." (P. 42.)

By the treaty of Utrecht, the Five Nations of Indians were acknowledged to be subject to Great Britain, and, as the law against the coming or continuance in the province of priests or Jesuits was in force, its effect was to break up the Christian missions in New York.

PROTESTANT DILEMMA—THE CASE EXPLAINED.

REFLECTING mind is astonished at the sensation produced among the members of the Anglican church by the numerous conversions from that body to the Catholic faith. That the frequent secessions from it, which are still witnessed in England and America, should give rise to feelings of sadness and misgiving, and, in many cases, to an angry and hostile spirit, all which finds its vent in the columns of sympathizing journals, is a consequence that must naturally be expected to flow from such a source. At one time the losses of the Episcopal church are deplored as a serious evil; at another, the voice of indignant zeal is raised against the individuals who have abandoned her communion. Some who love to dwell on the bright side of the picture find an imaginary comfort in the reflection, that the church to which they belong is benefited by this expurgation from "popery," while others are equally consoled by the pretended discovery, that the converts to Catholicity are, in general, men whose churchmanship was always of a doubtful character, and that their loss is compensated by the many transitions from the Catholic church to Anglicanism. But the most curious development, amidst all these theories and assertions, is the explanation by which Protestant Episcopalian writers endeavor to account for the frequent desertion of their ranks, which has now become so prominent a spectacle in the religious world. Some attribute it to the spirit of Puritanism that infects a portion of the church; others contend that it is produced by the leaven of "popery" which the Oxford tracts have cast among them. The two parties, usually termed high and low church, have begun a fierce war on this point, and are hurling the weapons of mutual recrimination, each denouncing the other for its ungodly connivance at the defections which

they both deplore. The *Calendar* explains a conversion to Catholicity by the following process:

"Those who go into the Roman church are, for the most part, earnest-minded men, who are seeking for the Catholic church—they come among us with that object in expectation—I had almost said in view—would to God it were so decidedly in view (visible) that men could not mistake! They behold some of our notes of Catholicity—others they are prevented from seeing by the Puritans, whose end and aim it is to hide them. Their minds are unsettled—for awhile they waver between hope and disgust, till at last the fatal step is taken. And they take it because they do really believe that that which we call in this land the 'Protestant Episcopal church' is not the Catholic church."

The manner in which these Puritanizers drive the earnest seekers for truth into the fold of Catholicity, is thus stated:

"This they do by denying the *sacramental* character of the Catholic religion as taught in our prayer-book. For if you take away from the ministry of the church their priestly office, you make them no more than Puritan preachers. Take away the *altar* from the church, and you make it a Puritan meeting-house. Take away regeneration from baptism, and you reduce us to the absurdities of modern revivalism. Take away the church's right to dogmatize—to be the interpreter of Holy Scripture—to be the authoritative teacher and guide of souls, and you let in the whole train of abominations that attend upon the Protestant notion of private judgment."

A writer in the *N. Y. Churchman* alludes to this subject in a very similar strain:

"The late defections to Rome have, as usual, been ascribed by the Puritans within and without the church to the 'Oxford tracts," and especially to the famous tract No. XC. Having read those tracts thoroughly, my conviction is, that while they advocate Catholicity, they sternly repudiate Romanism. What then has driven so many excellent and eminent men from our fold? It is time that this question should be *fairly* answered. How has it happened that the prediction of the bishop of New Jersey in regard to Mr. Newman has been so signally falsified? The true reason will probably be found in the fact that the leading authorities of the church of England have betrayed a remarkable aversion to the Catholic system, and a striking partiality for the dangerous and soul-destroying errors of Protestantism. . . . . .

"In his pastoral, occasioned by the correspondence between him and the Rev. Mr. Hoit, Bishop Hopkins says: 'It is for the truth's sake which is held and preached in the *various orthodox congregations* around us, that the church has always allowed her clergy to bid them *welcome to her communion*, and has placed no formal barrier in the way of our ministers and people *uniting with them occasionally in prayer and praise.*' Surely this is a specimen of the charity which in *one direction* 'believeth all things,' and also of a '*non-natural*' interpretation of the language of the church. Now from these instances and many others which might be mentioned, is it not evident that the extreme repugnance manifested by those in authority' to ancient discipline, principles, and practices, may be the real cause of the defections over which we mourn. Is not this sufficient to generate in men of tender consciences a suspicion that a schismatical spirit widely pervades our communion? Holy men are satisfied with our *system*, but they are not permitted to enjoy the benefits of its full and effective operation. Daily prayers, self-denial, almsgiving, and fasting, are ridiculed as superstitions of Rome! As things are now among us, the devout Catholic can not enjoy liberty of conscience. Protestantism, with all its extravagances, is forced upon him by the rod of a partial discipline. In view then of these facts, I would ask the editor of the Protestant Churchman and his correspondents if, by confounding what is Catholic with what is Roman, they, and not the 'Oxford tracts,' are (not) responsible for perversions to Rome? Which will most surely influence men to desert the fold of Christ, the writings of Williams, Keble, and Pusey, or the writings of McIlvaine, Hopkins, and Chase?"

Having exhibited the views of the high church party, we will now present those of the low church. The *Protestant Churchman* says:

"Our readers have observed, from several recent notices in these columns, that the list of perverts to Romanism, from our church, is steadily increasing. Within a very short period we have been obliged to record the names of four of these schismatics, from the ranks of our

clergy. More conclusive evidence that the curse (!) of Tractarianism is working out its fruits among us, need not be asked. Nor can it be denied, except through the perverse disingenuousness to which tract XC has given currency and sanction, that the fears of the true friends of the church have been realized—realized not only in the defection of those who have actually "gone to Rome," but also in the determined and untiring efforts of some, who, it is to be presumed, will remain in our communion just so long as they can do the work of Rome more effectually among us, than in that corrupt pale, within which, sooner or later, they must find a resting place."

* * * * * * *

"Those who have indulged the hope that the evil (Puseyism) in our branch of the church was overrated, have been most miserably cheated of their hope, by the evidence that the worst features of English Tractarianism—its fantastic tricks but poorly concealing awful errors of doctrine—its unmanly "reserve"—its contemptible double-dealing—its genuine, unmitigated Jesuitism, are re-produced and in full growth upon the soil. Were there no other case before us than the single one of Mr. Hoit, of Vermont, no man in his senses, who is not wilfully blind, can be any longer deceived."

The conversions from Anglicanism to the true faith, are accounted for in the same way, by the puritan or evangelical party that reject episcopacy. As a specimen of their reasoning on the subject, we will quote a passage from the *Presbyterian*.

"Certain leading men and journals in the Episcopal church boldly advocate some of the principal dogmas of popery, such as sacramental efficacy, baptismal regeneration, prayers for the dead, denial of the right of private judgment, the admission of tradition to an equal authority with inspired Scriptures, to say nothing of the unequal orders of clergy, and the adoption of many other smaller trappings of popery; these things are insisted on in the instruction of theological students, who, in their youth and inexperience, are fascinated by them; but as they begin to take a more comprehensive view of the whole subject, they reason with themselves, that these important features of their church are derived from popery, and as no good reason is given for the retention of these and the rejection of other features, which are essential to the completeness of the superstructure, they are compelled, as they conceive, by regard to consistency, to enter that church which has the system entire. The process is a perfectly natural one."

Such are the attempts of the Tractarian and Evangelical parties to cast off from themselves the imputation of facilitating Catholic triumphs, and to implicate each other in the supposed evil. Neither is willing to acknowledge its guilt, and each is astounded at the idea of being charged with so monstrous a tendency as to make Catholics of Protestants. Hence the puritanism of one party, and the Puseyism of the other are incessantly urged, each by its respective opponent, as the grand cause of the numerous transitions from the Anglican to the Catholic church. But why should the question be so much involved in mystery? The difficulty would vanish altogether, if, in endeavoring to solve it, the disputants above mentioned would meet each other half way, and considering seriously the errors of both parties, would acknowledge frankly that both are the occasions of the numerous accessions to Catholicity. The discussion carried on between them is a mere war of words. The Puseyites complain of Puritanism in their ranks, as if they themselves were not essentially puritanical in principle; and the Evangelicals denounce the Tractarians, as if they differed in substance from the latter. But in this they are wrong. Once severed from the true church, the sects are all on a par; their creeds are all human opinions; one, perhaps, retaining outwardly more of the lineaments of Catholicity than another, but not less fundamentally heterodox in reality. What causes an individual, with the grace of God, to abandon the Anglican system and seek refuge in the Catholic church? Is it not the conviction that the former (whether of the high or low church) is merged in deadly error? It is true, the conversions that take place are mostly from the ranks of Tractarianism, because it is very natural for the rigid, or evangelical Protestant, who

is investigating the subject of religion, and who has arrived at more accurate views regarding the constitution of the Christian church, to associate himself with the Puseyite party, which in its external appearance, bears some slight resemblance to the true church. Its frame-work, consisting principally of a pretension to apostolical succession and to priestly authority, with a high-sounding phraseology, imitating the language of primitive times, carries with it some show of orthodoxy. So far as all this goes, Puseyism may be said to encourage accessions to Catholicity; but the earnest-minded Protestant who has embraced it, soon discovers that he has caught at a mere semblance or phantom of orthodoxy; that its real characteristics are not to be found in the Tractarian system; that he is still deeply immersed in the mists and perplexities of Protestantism. In vain does he look there for that church which has come down, without interruption, from the apostolic age, which has always fulfilled her high commission to teach revealed truth and to condemn error, which is one in her doctrine, in her worship, and in her government, and by her authoritative and unerring decrees, banishes doubt from the mind, and places it in a state of peaceful repose. As a Puseyite, he still finds himself in the Protestant Episcopal church, a religious body which bears upon its very front, and traced in the boldest characters, the evidences of its heterodoxy. Every thing about it is inconsistency, contradiction, uncertainty. He looks into its doctrinal formularies, and he reads that "the church has authority in controversies of faith,"* and then reads in the same formulary a limitation which neutralizes the assertion, "It is not lawful for the church to ordain any thing that is contrary to God's word written, neither may it so expound one place of Scripture that it be repugnant to another." He conceives that the church of Christ can not tolerate opposite teachings; and yet he discovers that in the Protestant Episcopal church there exist "notorious doctrinal oppositions, not mere differences, not shades of opinion, not open questions, but downright, flat, patent contradictions;"* that she allows "one set of men to preach one doctrine, and another to preach its logical and consequential contradictory." The two parties (high and low) in this church, are constantly reproaching each other with the *abominations, absurdities, awful errors, dangerous* and *soul-destroying errors,* which they respectively teach.† What one denounces as "heresy," the other considers the very "basis of the Christian life." Sacramental regeneration, necessity of the episcopal order, the real presence of Christ in the eucharist are openly proclaimed by some as gospel-truth, while others reprobate these doctrines as awful delusions. All this was very visibly set forth in the discussions which followed the ordination of Rev. Arthur Carey by Bishop Onderdonk, and the jarrings in faith and discipline have only increased since that period. The Episcopalian journals are all at war with each other, and show that the bishops, presbyters and laity are all in open hostility on subjects of doctrine and practice. Where is the authority of the church to decide these points? There is none; and hence each one interprets the thirty-nine articles according to his fancy; every shade of opinion is introduced, and, as the *Episcopal Recorder*‡ informs us,

"While Methodists and Presbyterians, New School men and Old School men, Lutherans and Dutch Reformed, are waging an incessant war about liberty and necessity, predestination and free-will, natural and moral ability, limited and general atonement, and the like, she (the Protestant Episcopal church) tolerates differences on all such topics, and the only doctrinal controversies which are encouraged within her borders, are those that are necessary for the defence of fundamental truth. In what other division of the Christian church, for instance, do we find high Calvinists and low Arminians seated side by side in the same commun-

* Book Common Prayer, *Art. of Religion.*

* *English Churchman*, March 26, 1846. † See extracts, quoted above. ‡ Oct. 10, 1846.

ion, aye, and in the same pulpit? Is it not notorious that theological elements are found harmlessly living side by side with us, which, if brought into contact elsewhere, would as certainly result in an explosion, as if a coal of fire were thrown into a powder magazine! While the Methodist who desires to change his ecclesiastical connections can not be admitted into the Presbyterian church, because he is an Arminian, and the Presbyterians can not into the Methodist, because he is a Calvinist, she welcomes (!) Methodists and Presbyterians, New School and Old School, to her altars, only requiring them to imbibe the spirit of her institutions, so far as to entertain their minor diversities of sentiment in quietness and peace."

Such being the state of things, we can not be mistaken as to the real cause that drives the earnest-minded churchman into the fold of Catholicity. He abandons the Puseyite party because he finds it identified with rank Protestantism; a body without a head, a church without authority. Evangelicalism and Puseyism, though somewhat different in appearance, are essentially the same. "Mr. Noel's* pulpit," as the Tablet says, "assumes the outline of a tub; Dr. Pusey's† book of common prayer begins to look like a breviary. But if we go to the root of the matter, we shall find that in essence they both belong to the same class. Both are professors of an impossible and contradictory religion. One shudders at the notion of baptismal regeneration, the other at the notion of not adoring God present in the eucharistic species. Both are members of a church which teaches what one rejects, and forbids what the other practises. Both of them agree, too, in this, that, being men of considerable earnestness and sincerity, they can not remain contented with their anomalous position, and are, therefore, justly classed under the common denomination of *uneasy Anglicans.* They are like men shut up in a black hole of Calcutta, or other den of the like kind, where heat and want of vital air drive them to thrust out their gaping mouths at some friendly aperture. In the agony of suffocation, one rushes blindly to one side, and the other to the other; one faces the east, the other the west, but in substance the condition of them both is alike." The ground of similarity, or rather the feature of identity, is their Protestantism, the denial of the infallible church; and this it is precisely that drives so many Episcopalians into the bosom of Catholicity. The same reason that leads the earnest-minded Puritan to enter the ranks of Puseyism, deceived by its treacherous garb, conducts him still further, when more enlightened, from Puseyism to the Catholic church.

From the preceding remarks it is plain that the high and low church parties are both in the right when they accuse each other of multiplying the conversions to the true faith, because they both involve that fundamental error, which is repugnant to the constitution and the very being of the Christian church, the denial of a competent authority to define the truths of revelation.

Some Episcopalian writers seem to console themselves by the reflection that many, if not most, of the recent converts from Anglicanism to Catholicity, were not originally educated and trained in the Protestant Episcopal church, but entered it from Evangelical bodies.* Such may indeed be the case; but this fact, instead of tranquillizing the mind in reference to Anglican orthodoxy, should rather awaken a more serious attention to the errors of the system. For it proves, beyond the reach of cavil, that the Evangelicals who entered the Protestant Episcopal church found it as unworthy of their loyalty as the system to which they originally adhered. They were drawn into the Tractarian ranks by a certain appearance of orthodoxy, but having discovered, after

* Low Church. † High Church.

*Bishop De Lancy, of the P. E. church in Western New York, in a recent address to the convention, mentions the names of nine Episcopalian clergymen and three candidates for orders, who have embraced Catholicity in this country, only one of whom was reared in the Anglican church.

due examination, that Anglicanism is nothing but overt Evangelicalism on one side, or Evangelicalism under a Catholic mask on the other, they abandoned it. We think that of the conversions from Anglicans to Catholicity at least one half may be ranked among those who received their early training in the Protestant Episcopal church; but whatever the true proportion may be, certain it is that these accessions to the true church are almost exclusively individuals of the Puseyite party, not because Puseyism has any real affinity with the church of Christ, but being a disguised Protestantism, and wearing the mask of orthodoxy, it draws many earnest seekers after truth within its pale. The cheat, however, is no sooner discovered than they forsake it.

W.

OUR MARTYRS, No. III.

JOHN BAPTIST SEGURA, AND HIS COMPANIONS, S. J., 1578.*

HEN Father Martinez fell a victim to the cruelty of the Indians, his companions, Father Rogel and Brother Villareal, retired to Havana, and applied themselves to the study of the languages spoken by the natives of that region; but St. Francis Borgia, wishing to effect the conversion of Florida at once, determined to send some more members of the society as auxiliaries in the great work, and as Melendez was just leaving Spain to take possession of his new office of governor-general of Cuba, John Baptist de Segura was sent out to Florida as vice-provincial, with three other priests and John Baptist Mendez and Gabriel de Solis, natives of Seville, Christopher Redondo and Peter Linares, lay brothers of the order.

They left St. Lucar on the 13th of March, 1568, and, after a pleasant voyage, reached the coast of Florida, but finding the settlements almost destroyed by the terrible vengeance of Gourges, Melendez sailed back to Cuba, narrowly escaping shipwreck as he passed through the Bahamas. The Jesuits were received at Havana with great joy by Father Rogel, and they at once proceeded to discuss and arrange the plan of the mission, and to adopt such a scheme as their numbers would justify. It was finally resolved that the surest means was to educate the children of as many of the natives as could be induced to send them, and, to overcome the fickleness of the natives, it was thought that the school should, for the present, be in Havana. An academy or college for Indian youth was accordingly opened, and Father Rogel and Brother Villareal, the only persons competent, left in charge of it, while the vice provincial, having arranged this to his satisfaction, returned to Florida with the rest of the Jesuits. They commenced their missionary labors in the province of Carlos;* they preached also in Tocobaga, and had a station in the province of Teguesta, as the peninsular part of Florida was then called; but as they were compelled to employ an interpreter, they preached without much fruit.

* Authorities.—The Inca, lib. vi., c. 22, p. 268—Cardenas Ensayo Crono, 1421.

* The compiler of these sketches not having been able to locate to his own satisfaction the names of provinces, towns, &c. in Florida, by means of the old maps to which he has had access, has retained the original names as given in the chronicles except in a few cases which are too well settled to admit doubt.

Their efforts to learn the language met with hardly better success, as the Indians continually gave them wrong names for things when asked. The vice provincial at last thinking that their residing near the Spanish garrisons caused them to be looked upon with distrust, repaired himself to the province of Guale, and sent the other members to different stations in the various provinces.

Here again their attempts were renewed, but the number of the faithful was scarcely increased by assiduous toil for half a year on these barren fields.

Provisions being scarce among the Indians, the fathers were made dispensers of food to the natives; but even this effected no change: they endeavored to persuade them to settle in villages, and to cultivate small farms; they supplied them with implements and the food requisite for their undertaking, but the natural fickleness of the Indians triumphed; as the stock of provisions diminished, they abandoned alike their teachers and their farms. It was only in the hope of corn that they listened, and, as the hope passed, their inclination to hear the words of truth passed with it. They, however, promised to send some Indian boys to Havana to be educated there.

Determined then to abandon this field for a season, Segura returned to Havana, and directed Father Rogel to return to the same place from Oribe, or St. Helena, where he had been stationed, and to bring the youths who were to accompany them from Saturibe and Tacatacuru.

On reaching Havana, he received letters from St. Francis, directing him to persevere zealously in the Florida mission, even though their labors at first should meet with but little success.

To enable them to carry it on with greater fruit, there accompanied Melendez, who bore the letters, Don Luis de Velasco, lord of Vasallos. This man was a native of Florida, and brother of the cacique of Axacan; he had voluntarily accompanied some Dominican fathers, who were returning from Florida to Mexico. He was there educated and instructed in the Christian religion; he possessed a good head, and was an apt scholar; he was, at his own request, baptized, receiving in baptism the name of the viceroy. Of his sincerity no doubts were entertained; as in 1566, he went with some Dominicans to Florida, and returned with them to Mexico, accompanying, with some more of his countrymen, Melendez afterwards to Spain. His five companions died within a year after their arrival in Spain, and it may be that they were not, like Don Luis, voluntary companions of Melendez, and that, from representations of theirs, he conceived that hate which, carefully dissembled, was to bring death to those who confided in his honor. After a year's residence in Spain, he solicited the royal permission to return home, assuring the king of his inviolable attachment to the faith, promising to act the part of a good Christian, and, as far as in him lay, aid in the conversion of his own subjects, and, indeed, of all the tribes in the kingdom. The glorious prospect now opened of the speedy triumph of the cross in Florida, induced St. Francis Borgia to send with the lord of Vasallos, as auxiliaries to those already on the mission, Father Luis de Quiros, a native of Xeres de la Frontera, in Andalusia, and Brothers Gabriel Gomez, a native of Granada, and Sancho de Zevallos, a native of Medina de Rio Seco.

As soon after their arrival as the necessary arrangements would permit, the vice provincial set out with Don Luis for the province of Axacan, accompanied by Father Quiros and his companions, and Brothers Mendez, de Solis, Redondo, and Linares, with some Indian youths who had been educated at the academy in Havana. They set out early in 1578, unaccompanied by any guard, as the presence of soldiers was thought to be injurious to the cause of the missions. They reached Florida in safety, and began their journey inland, and here their sufferings

commenced: a seven years' famine had made the land a desert, and it was almost impossible to procure food on their route, which was a laborious one, passing through immense swamps and glades: they were finally compelled to subsist on grass and roots in the daily expectation of reaching a village where their wants might be supplied. At last, after a long and toilsome march, which it afterwards appeared Don Luis had lengthened and rendered almost impossible, by avoiding the villages, and leading them from the usual paths, the fathers being well nigh worn out with fatigue, determined to erect a hut, and rest there a few days to recruit their strength before proceeding. In this Don Luis at once concurred, saying that there was a village about twelve miles off to which he would in the meantime repair, as well to procure food as to dispose the Indians to receive them kindly, and to hear with pleasure their holy teaching, and promising to return in two days. Five days, however, elapsed without their receiving any tidings of him, and the hut, now become a chapel witnessed daily the adorable sacrifice. To gain some account from Don Luis, of whose good faith no doubt as yet seems to have crossed the mind of the company, the vice provincial now sent F. Quiros and Brothers de Solis and Mendez. They reached the town and found Don Luis, who made many excuses for his delay, and still continued his promises: he, however, neither asked them to remain, nor gave them any provisions for the company; they, accordingly, turned away to return, when they were attacked by him and some of his tribe with a shower of arrows, and slain with the utmost cruelty. Four days of intense anxiety now passed over the little band at the hut, when suddenly Don Luis and his brother with a large force appeared. The sutan of Father Quiros at once showed them the issue of his mission, and told them to prepare to follow him. The only articles in their possession, by means of which they could make any defence, were some axes for chopping wood, and the only words Don Luis addressed to them were a demand for these.

But there was no thought of resistance in them; they silently gave up the axes, and, kneeling down, commenced their preparation for death. A few moments after, the Indians rushed on them, and all were at once cruelly butchered. This occurred on the 18th of February, 1578. Of the whole band but one escaped; one of the Indian youths, Alonso, who was recognised by his brother, and saved from the death which the others met.

When Don Luis saw his perfidious designs thus consummated, a feeling of sorrow seems for a moment to have found its way to his heart, for he caused the bodies of the martyrs to be decently interred beneath the little hut in which they had, during the last days of their life, offered up the divine sacrifice for the eternal welfare of his tribe. A trunk containing Bibles, Missals, Breviaries, and church furniture, was next broken open, and the vestments soon were thrown around the dusky frames of the chiefs of Axacan.* The sutans were kept by Don Luis who dressed Indians in them to act as decoys, by which means he nearly got into his power a boat sent from St. Helena to get information of Father Segura.

Don Luis promised Alonso that no harm should be done to him; but Alonso was, what the chief had so well pretended to be, a good Christian, and, placing no reliance on the word of so infamous a man, secretly left the village, and made his way to St. Augustine. It is needless to say that he is the main authority in the accounts of the martyrdom; his account was corroborated by the statements of some captives taken by an expedition sent

* A miracle, wrought by a crucifix, alluded to in the historians, is here omitted, not because the compiler feared to believe in a miracle, but because he has not been able to see and examine the two accounts given of it by Ribadaneira and Andrew de Rivas. The crucifix was recovered by F. Rogel, and was long kept in the Jesuit college of Guayala.

to punish the traitor Don Luis, who, however, escaped. Some of the murderers were given up, and put to death by the Spaniards; Father Rogel anxiously endeavored to procure their pardon, as they had been led on and instigated by the false Don Luis; as he could not obtain their lives, he procured a respite, during which he converted them.

Father Rogel then wished to go to Axacan to recover the bodies, but this the Adelantado would not permit; he continued laboring in Florida for many years with great success, and died at Vera Cruz in 1618, distinguished for his virtue, his learning, and his great missionary toils.

The early historians of Florida give us no account of these martyrs before their departure for America, except the place of the birth of each: but they tell us that this mission engaged in a particular manner the attention of St. Francis Borgia, and that the fathers and coadjutors sent on it were selected by him; and, when we remember the care he exercised in his choice of missionaries for distant lands, the earnest prayers by which he sought the divine direction in a selection on which the eternal welfare of thousands might depend, we can feel assured that the lives of these martyrs in their native land had been so spent as to deserve the illustrious rank to which they were called.

J. D. S.

THE VATICAN LIBRARY.

From the Dublin Review.

A COLLECTION of works is supposed to have existed in the Lateran palace from the establishment of Christianity under Constantine, and to have been transferred thence to form the nucleus of the Vatican library. It was enriched by Pope Zozimus in 742, with numerous Greek and Latin manuscripts, and it received a still greater accession of MSS. in 1453, brought by the fugitive Christians from Constantinople after the fall of the eastern empire, which occurred in the pontificate of Nicholas V, who not only purchased the spoils of the imperial library of the eastern capital, but also sent agents to Greece to collect manuscripts; Rome had become the nursery and asylum of Greek literature since the fourteenth century. Nicholas V also collected the manuscripts of the masters of antiquity from the monasteries of Germany and Britain; and whenever the original could not be removed, a faithful copy was transcribed and transmitted to the Vatican library, insomuch that in a reign of eight years, his industry formed a library of 5,000 volumes. The zeal of Sixtus IV, in augmenting the library, is celebrated by Ariosto, and also by Platina, who was appointed librarian about 1480, and his example was followed by Leo X, Paul IV, Pius IV, Pius V, and Gregory XIII. A new apartment having become necessary to receive the increased and increasing treasures, Sixtus V, in 1588, employed Fontana to cut in two the court of Bramante, called the Belvidere, by a new range of building, which he enriched with many new works. In the pontificate of Clement VIII, in 1600, it acquired the important collection of the famous Fulvius Ursinus, followed by the valuable collections of the Benedictine monastery of Bobbio, composed chiefly of Palimpsests. The library then contained 11,160 MSS. of which 8,942 were Latin, 2,158 Greek. Paul V transferred to it the printing office erected by Paul IV under Paulus Manutius. The Palatine library, captured at Heidelberg by Tilly, and presented to Gregory XV,

in 1621, was the next accession. It contained 2,415 MSS., of which 1,984 were Latin, and 431 Greek. Alexander VII, in 1621, added to it the library of Urbino, founded by Duke Federigo, whose passion for books was so great that at the taking of Volterra, in 1472, he reserved nothing but a Hebrew Bible as his own share of the spoil. This collection, which was purchased from the authorities of Urbino, enriched the Vatican with 1,165 Greek, and 1,704 Latin MSS. In 1690 the Bibliotheca Alexandrina, the collection of Queen Christiana of Sweden, passed into the library in the pontificate of Alexander VIII, comprehending all the treasure taken by her father, Gustavus Adolphus, at Prague, Wurtzburg, and Bremen, and amounting to 2,337 MSS., of which 2,082 were Latin, and 245 Greek. Clement XI, in the beginning of the last century, presented fifty-five Greek MSS. to the library, collected by his order in Egypt and Syria, when he sent Abraham Massad, Andrew Scandar, and the famous Assemani, to purchase at any price. Paul V added the left, and Clement IX the right wing. Benedict XIV, in 1746, added to it the splendid library of the Ottoboni family, containing 3,386 Latin, and 470 Greek MSS., and about he same time the Marquis Capponi bequeathed to it his valuable collection of 283 MSS. Pius VII purchased the library of Card. Zelada from his heirs, containing 100 MSS. Leo XII purchased the works of antiquity and art that had belonged to Count Cicognara; and Gregory XVI added to it the apartment Borgia, consisting of ten spacious rooms for printed books alone. The last accession of importance was that of 162 Greek MSS. from the convent of St. Basil, at Grotto Ferrata. At the peace of 1815, on the application of the late king of Prussia, many of the Heidelberg MSS. were restored by Pius VII. By the 8th article of the suspension of hostilities, concluded at Bologna with the French, in 1796, it was stipulated that Pius VI should cede 500 Vatican MSS. to be chosen at will, the greater part of which has been since restored. At present the Vatican library contains 3,686 Greek, 18,108 Latin, 726 Hebrew, 787 Arabic, 65 Persian, 64 Turkish, 459 Syriac, 75 Ethiopian, 18 Sclavonic, 22 Indian, 10 Chinese, 80 Coptic, 13 Armenian, and 2 Georgian MSS., amounting in all to 24,111, the finest collection in the world; which, with 25,000 duplicates, and 100,000 printed volumes, makes a total of 149,494. The office of librarian is one of the highest in the Roman court, and is always occupied by a cardinal, subordinate to whom are two sub-librarians and nine secretaries, who are employed in transcribing and publishing accredited MSS. at the library printing press. One of the last sub-librarians was the famous Polyglot Monsignor, now Cardinal Mezzofanti, who converses fluently in fifty languages, and whom Lord Byron would have interpreter at the tower of Babel.

WORLD'S CONVENTION AND EVANGELICAL ALLIANCE.

(For the U. S. Catholic Magazine.)

DURING the latter part of August last a solemn farce took place in the English metropolis, to the great amusement and edification, not only of the London community, but of the whole world. The exhibition lasted two weeks; spectators had been invited from every part of the globe: the actors, selected from the extensive class of reverends, were Old and New School Presbyterians, Methodist exhorters, Baptist preachers, Dutch Reformed elders, Episcopalian ministers, with some *Christians*, Millerites, &c. &c. The stage consisted of a spacious platform, upon which stood one thousand, others say, perhaps two thousand performers; the opening of the piece consisted of an outward shake of the hand and an inward antipathy of the heart, of very tender embraces on the cheek and a very cordial hatred in the breast. During the course of the play the actors were serious and gay, praying, laughing, feasting and fasting, and performing a variety of other feats exceedingly diversified and amusing. The catastrophe of the performance was a general contest, in which, amidst a very liberal exchange of hard knocks, two parties formed in the arena, of nearly equal strength, and, after a taking and retaking of their respective colors, the whole ended in a crash of the platform, from under the ruins of which all retired, ashamed of themselves, their friends, and their foes.

This is in substance the narrative of the World's Convention held in London, with a view of forming an *evangelical alliance* of all Protestant sects, and of uniting into one something which is essentially not one, but many. Notwithstanding the glorious anticipations of certain deluded religionists; notwithstanding the solemn announcement of this grand Protestant rally, and the great exertions made to prop up a ruinous edifice, this convention all ended in smoke, and it could not possibly have had any other issue. Concord can not arise from discord; the principles of men will, at times, necessarily defeat their aims, and get the ascendency, in spite of all their efforts to hem in the consequences. Nothing but a confusion of tongues could be the result of this new Babel, this promiscuous assemblage of Protestants, who have no other bond of unity than a *negative* one, that is, a common abhorrence of order, a common alienation from truth. This will appear manifest from a rapid survey of the proceedings of the convention, where the greatest nonsense, the most palpable contradictions, and the grossest absurdities betray themselves at every step, and go hand in hand with the spirit of discord, which was the moving spring of the assembly.

The convention made a most judicious selection of a place for the holding of its meetings — *Freemason's Hall*, Great Queen street, whence it might have been inferred by some that the company was not to consist of very choice elements. There were two sessions every day, and during the recess the members of the conference sat down to a sumptuous entertainment, at the end of which hymns were sung in French, Italian, German and English. This was observed daily during the two weeks that the convention lasted, except that on one occasion the American members of the alliance betook

themselves to prayer and fasting, deserting the festive board in order to deprecate the wrath of heaven, and soothe the ire of angry disputants. The hall, it appears, was very handsomely decorated, and the expenses of the conference, if we are to credit the reports, are laid down at thirty thousand dollars; and thus was verified the assertion of one of its members, writing to his friends in America, that the convention had done no evil and some good; doubtless to the landlord of *Freemason's Hall*, who would be glad to see a frequent repetition of such "œcumenical councils." Every member paid his fare, and every one that paid his fare was a member; at least this might be supposed, as the reports mention no other terms of admission than this, and in consequence of this happy arrangement, no time was lost in verifying the credentials of delegates, as often occurs in legislative bodies. From this statement our readers will sufficiently understand that the only bond of union among the members of the Evangelical alliance, was at the dinner table; and so far we may congratulate them, as any other union among them is an utter impossibility. One thing is plain that, in this respect, the Evangelicals did not act in opposition to the good custom of their first Father Luther, who knew how to enjoy the table and the bottle, and has left the glorious adage "bibamus Lutheranice,"* current in Germany to the present day.

The members of the conference, as we have already said, were one thousand, and perhaps two thousand, in number, and this circumstance has led one of the reverend doctors of the convention to dignify it with a very lofty name.

"Take it, all in all," he says, "it has certainly been the most remarkable *œcumenical* council which has been held for fifteen centuries."

This forcibly reminds us of the rat, who, having entered upon a journey, gave the name of Alps to the first mole hill that he met in the way. The same doctor informs us that among the attendants there were only 150 from foreign lands, the half of whom nearly were Americans, the rest from the British empire, and chiefly from the populous metropolis. This being the case, we are surprised at the insignificant number of those who came together, and we see here a proof that the Protestant world at large took no interest or part in the proceedings of the Evangelical alliance. If Dr. Baird wants an example of a council, infinitely more entitled to the epithet *œcumenical* than the London caucus, we will mention that of Constance, which was held a century before the birth of Protestantism, and in which, according to the unanimous account of historians, there were never less than a *hundred thousand* foreigners in the city of Constance, often *one hundred and fifty thousand*, and this, not during *two weeks*, but for *three years and a half* that the council lasted. How puny the efforts of the Protestant compared with those of the Catholic world!

The evil of Protestantism, which the World's Convention was intended to cure, is too deeply rooted to admit of a remedy; it is an ulcer of too malignant a character to lie hidden even under a a heap of plasters and bandages; the corruption must needs come out. The advocates of Protestantism must necessarily be at war with each other; whilst the majestic unity of the Catholic church, literally spread throughout the whole world, and combating against all its enemies, as one closely compacted phalanx, the members of which are all united in the profession of the same faith, the same sacraments, the same ecclesiastical government, is a galling consideration for certain Protestants, and inspires them with the most invidious and hostile feelings. At their first meetings, the convention were occupied in pointing out the necessity and importance of union among the Protestant sects; some of the

* Let us drink like Luther.

orators expatiated on the quarrels and disputes which Protestantism has constantly exhibited from its very origin, and two French Huguenot ministers ingenuously confessed that this afforded Catholics an immense advantage against them. One of them, who was yet suffering, it appears, from the hard knocks he had received in a controversy with a priest, thus unbosomed himself before the meeting:

"He came from Lyons, and Lyons was more Roman than Rome herself. In a controversy recently held between himself and a Romanist priest, the chief argument against him was the division of Christ's followers."

To this wound a suitable remedy was very adroitly applied, in the shape of two resolutions. First,

"That this conference, composed of professing Christians of many different denominations, all exercising the right of private judgment, and, through common infirmity, differing among themselves in the views they severally entertained on some points, both of Christian doctrine and ecclesiastical polity, rejoice in making their unanimous avowal of the glorious truth, that the church of the living God, while it admits of growth, is one church, never having lost, and being incapable of losing its essential unity: not, therefore, to create that unity, but to confess it, is the design of their assembling together."

Secondly. "That this conference, while recognizing the essential unity of the Christian church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom."

These two resolutions, which take the lead in the report which gives the proceedings of the convention, are admirably concordant, and serve as a very appropriate preamble to the innumerable *contradictions* and blunders which characterized the whole performance. The first resolution says, they are all united, and have always been so; the second declares that they have been always divided. Which shall we believe? There is too glaring an absurdity here: it is impossible to admit both resolves. The first asserts something which the second denies—the assembled doctors, in the same breath, say *yes* and *no* to the same question. We ask you, gentlemen, are you united: you will answer, "Undoubtedly, we are." Why do you say, then, that you are divided?

After this brilliant introduction, the convention passed to the consideration of a question which seems to have been looked upon as one of great importance; the question was, what name should they adopt? Some were of opinion that it should have the name of Protestant alliance, but this was overruled, and it was determined that the best Protestant alliance would be an EVANGELICAL ALLIANCE. Thus Protestantism has gone back to its original name. Protestants ushered themselves in to the world under the name of *Gospellers*. The present movement seems to indicate that they wish to go out of it under the name of *Evangelicals*. In this way, at their birth and their burial, they will have held a name of the same import, though of a different etymology. This point appeared so important that, before adopting the name of "Evangelical Alliance," the president, who, it seems, is exceedingly prayerful, wished all present to pause awhile in silence and recollection. Such was the overflowing of the spirit obtained by this very simple process, that the name was adopted unanimously, and the members, sensible of the wonderful result that had been effected, rushed with incredible alacrity upon each other, with mutual greetings, shaking of hands, and embracing.

"It would be vain," says the *Patriot*, "to describe the scene. To the eye of a stranger, who knew nothing of the deep feelings of the heart, it would appear extravagant,—premature, as only having fixed the name and not the basis,—and enthusiastic."

We might mention another instance of such enthusiasm; it occurred in the French Chamber during the stormy days of the

revolution. Mr. Lamourette, who was also a rev. gentleman, mortified and grieved at the continual dissensions and quarrels among the members of the assembly, poured forth one day a torrent of eloquence on the necessity of union and love. Such was the wonderful effect of his remarks that, on the spot, the members commenced kissing each other in the most edifying manner, mutually forgiving their past offences. A wag remarked that these were the "*baisers de l'amourette,*"* and soon indeed did they prove as evanescent as the caresses of the lover; for the next day the members were again in open arms against each other. The Evangelical alliance seems to have been but a second edition of the "*baisers de l'amourette;*" for of the two weeks that the proceedings lasted, the second was spent in a fierce turmoil regarding slavery and slaveholders, and a great part of the first was devoted to a hot controversy about hell, which some wanted, and others opposed.

The convention now proceeded to something more substantial than the selection of a name and the regulation of mere formalities, which had consumed two days. The question was to cement the union of the Protestant brethren by the adoption of a "*doctrinal basis,*" as they called it, to which the only twenty different sects represented there (not officially, but informally) could subscribe; in other words, a platform was to be erected wide enough, commodious and spacious enough for all to stand upon, from the English Churchman to the independent Congregationalist, from the German Lutheran to the American Methodist, from the Old School to the New School Presbyterian; in a word, for Baptists, Calvinists, Huguenots, Millerites, and Protestants of every hue. For this purpose the following concordate was brought before the meeting, and finally adopted, though not without much queer discussion. This curious specimen of modern Protestant faith runs thus:

* The word *amourette,* in French, signifies a love intrigue.

"The parties composing the alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views in regard to the matters of doctrine understated, viz.

"1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

"2. The unity of the Godhead and the Trinity of persons therein.

"3. The utter depravity of human nature in consequence of the fall.

"4. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

"5. The justification of the sinner by faith alone.

"6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"7. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"8. The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's supper.

"9. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked."

The preamble of this strange profession must at once satisfy the reader that there is no such thing as *faith* in the Protestant world, and that this pretended doctrinal basis is no basis at all, because it affirms nothing, and points out nothing to be admitted or rejected. Evangelicals have now fairly reached that state of complete indifference about Christian doctrine which was predicted two hundred years ago by the celebrated Bossuet, whose eagle mind beheld, even at that remote period, this necessary development of the Protestant principle, the right of private judgment in the interpretation of Scripture. We are told that the "Evangelical Alliance" is to consist of such persons only as hold "what are usually understood to be evangelical views in regard to the matters of doctrines understated;" but what those evangelical views are, the resolution does not say. It implies, however, that there is much room for speculation about evangelical views; for the

preamble states that there is a *usual* evangelical view of those subjects. But, we ask, where? Among the Presbyterians, among Lutherans, among Millerites, among Quakers, among Universalists, among Unitarians? This question can not be answered, and, of course, we are left to conclude that a solemn protestation has been made in London, in face of the whole world, that Protestants have no knowledge of what they are to believe respecting the doctrines of Christ. For example: in reference to "the unity of the Godhead, and the Trinity of persons therein," our modern evangelicals may have their *views*, but they have no settled conviction, and as the manner of *viewing* the unity of the Godhead and Trinity of persons is subject to much variation, they confine themselves to what is usually understood to be the evangelical view of it; but they can not say what this view is; so that in the end they view nothing at all, and yet are satisfied with accepting the *usual* words on the subject. Upon the whole, the basis affirms nothing and rejects nothing, because it does not specify any particular view that is to be considered evangelical. The evangelical view of the Old School Presbyterian concerning "the depravity of human nature in consequence of the fall," is that the will of man has no more power to do good or avoid evil than a huge lump of lead to fly to the clouds: the evangelical view of the N. S. Presbyterian on the same topic is, that the will of man has received from the fall no greater injury, or stronger inducement to sin, than that which we experience when we read in history of the sins which other men have committed before us, and so of the rest. Hence it is evident that the evangelical basis says nothing at all, affirms nothing, rejects nothing, and is no more than a dead letter.

We can only make a passing allusion to the evident contradiction contained in this strange document. Even admitting that the usual evangelical views concerning the above mentioned points of doctrine could be ascertained, what would be the use of this discovery, if we may hold to the 7th article concerning "the right and duty of private judgment in the interpretation of the Scriptures?" Is it not a manifest mockery, or rather a downright folly to tell a man, "here are the Scriptures; you have the right, and it is your duty to interpret them as you think proper; *but* if you interpret them so as to deny the Trinity of persons in the Godhead, we will exclude you from the alliance, we will throw you from our platform? Read the Scriptures, and search them yourself, and let no man interfere with your private judgment; but wo to you if you happen to discover that the sinner is not justified by faith alone; you can have no place in the alliance; your lot will be with the reprobate?" We think it inexplicable how men, not confined within the walls of a lunatic asylum, could give utterance to such folly as is contained in this "doctrinal basis."

Loose and vague as were the articles proposed as a doctrinal basis, they offended the liberality of many, and there arose a sharp controversy, which lasted several days, in reference to the 8th and 9th articles. Some among the divines would hear of no sacraments at all; some would discard altogether the idea of a ministry. They said, with much point, if this 8th article about the ministry and about baptism is adopted, the Quakers must come down, or be hurled from the platform; and have not the Quakers as much right to their evangelical views as the Lutherans, the Presbyterians, and the Dutch Reformed? This article, however, being of little moment, gave way for the 9th, which created a long and acrimonious discussion, because it seemed to assert an eternity of punishment for the wicked. Who would say, it was argued, that the belief in the eternity of future punishment was essential to salvation? Many there were who were real Christians, and who considered the eternity of hell as injurious to the

mercy of God. No doctrine was essential but that which is necessary to a change of heart, but the belief of hell is not a doctrine of this kind. For this reason many members threatened to leave the alliance, if an eternal punishment were introduced. But, on the other hand, a more serious loss was apprehended if the eternity of hell was not carried. It was contended, and we were not a little amused at the reasoning, that, although hell had lost something of its popularity in Protestant Europe, it was still highly popular in America, and it was hinted, moreover, that the American members would secede, if hell were not made eternal. This powerful reason had its full effect, and many, in voting for the eternity of hell, declared that they did so only *ad duritiam cordis*, through a spirit of condescension, because this article was demanded in America. A Protestant editor, on this side of the Atlantic, thus alludes to the subject:

"The article proposed (the eternity of hell), it will be borne in mind, by our American delegates was finally carried. Considering the extraordinary squeamishness which many well known clergymen of all sects in England manifested on this vital subject, which discloses an unexpected soundness, the American delegates have a right to congratulate themselves on this result. If they had accomplished no other object than to secure this wide and formal testimonial of the Protestant churches to this cardinal truth of revelation, their voyage would not have been in vain."

Thus has Protestantism divulged its shame before the whole world. The World's Convention will be a standing monument and an authentic record, attesting the malignancy of that cancer which is destroying the last traces of Christianity in Protestant Europe. What is gradually prevailing on the other side of the Atlantic, will also soon reach America. Protestantism must at last sink into the gulph of infidelity, and complete indifference about religious truth.

We omit the minor transactions of the conference, such as a vote of thanks to the Deity, and an invocation of the celestial inhabitants, who were called upon to witness, with delight, the wonderful unanimity of evangelical Christians in the belief of essential truths; also, a declaration that other articles, not mentioned in the basis, are not, on that account, to be considered unimportant, and that the different sects would continue to hold their various contradictory tenets in a spirit of charity, meekness, forbearance and love, and that the alliance would use all its influence against Infidelity, Romanism, and other similar superstitions; all this we are compelled by our limited space to pass over, in order to notice the closing scenes of the conference, which were ludicrous in the extreme, and which indicated, by nearly a week of fierce and angry debate, the kind of alliance that Protestants of all denominations were about to form.* The "disturbing

* Among the minor features of the alliance may be mentioned the style in which the speakers addressed the meetings. It is amusing in the extreme.

"The alliance," says an English paper, "was described as a "mighty moral movement"—"that moral magnetism from the cross"—that "simultaneous propelling influence which, by a sublime manifestation of the Spirit of God, has brought isles and continents together,"—the attraction of the cross of our Redeemer—that moral power which will, ultimately, draw all men to the Saviour. It is "the Spirit of God moving upon the surface of the waters," says a Dr. Blackwood. It is a second creation. "As in the creation of the material world, 'God said, Let there be light, and there was light;'" so at the present time he was saying, "'Let there be light' in the church of Christ, and there would be light." "I see in this assembly," says one speaker, "such an exhibition of moral grandeur as reaches the very climax of imagination." "When, in connection with the grandeur of this enterprise," says another, "I cast my anticipation forward to what may be the probable—and what I feel pretty confident will be the certain—result upon the destinies of all the nations of the earth, by that movement which has now commenced, my soul is overpowered with the thought." "I rise," says a third, "to enjoy the ovation of this sublime scene." A fourth deliberately thinks that attendance at that meeting, in Exeter hall (2d place), is a higher test of Christianity than the martyrdoms of the early church. Dr. Cox, of America, runs riot in prophecy:—"Sir Culling, I look at this as a *cordon sanitaire*, that shall stretch around the globe, as a league of brotherhood that shall make the best peace society that was ever organized, and the most sensible and rational one in its basis. The time is coming when moral influence shall be brighter than the rusty iron of Nebuchadnezzar's metallic image—

element," as some of our Protestant reporters call it, was not so much *hell*, which by compromise was voted to be eternal, as *slavery*. On the subject of the qualifications requisite in the members of the evangelical alliance, it was moved that no "slaveholder" be admitted into the alliance, and the motion was supported by a vigorous onslaught upon slavery, as practised in America. Judging from the violence of the attack, it was pretty clear that if the Americans had carried hell, they would certainly be defeated on slavery.

"Slave holding was man stealing, and when the brethren would acknowledge a sheep stealer as a Christian, they could acknowledge a man stealer as one. Will you admit the man stealer with all his guilt, and exclude the man who does not believe in water baptism? If we were going to prop up American slavery by this alliance, this should be considered as a most unfortunate movement. The alliance should then denounce this worst of abominations, and bring the whole weight of its influence to stigmatize the odious system."

Upon this, the members from America stood at first amazed and petrified; but they soon recovered themselves, and, all at once, the contest grew so fierce that a motion to adjourn became necessary, to put an end, for a time, to the angry disputation. A London paper gives the following graphic description of what followed the adjournment.

"The scene at this time is most exciting. The combatants have laid aside their armor, they have risen from the conflict, but it is only for a time. Groups are collected together; knots of disputants are talking loudly and decidedly; the hard words and not softer blows in conference seem to have created the desire for keeping up the skirmish, and the words, "our laws," "freedom," "colonization," "color," "public opinion," are heard on every hand. Close to me stands an American patriarch (Doctor Beecher), whose eyes are moist with tears: "brethren, you are too warm. Remember the work you have to do, and be wise."

In this state of affairs the hour of dinner came, and the American brethren, with a heroism and sagacity which reflect great credit upon their physical powers of endurance and keenness of vision, betook themselves to fasting and praying during the time of dinner, so that whilst the guests were at table, singing hymns from the *abundance* of the heart, our prayerful and penitential countrymen, amid bodily privation, and with cast down looks, poured forth the suppliant words: "Lord, we know not what to do, and our eyes are up unto thee." At the reassembling of the conference, the influence of a penitential fast

the time is coming when public sentiment shall be like the atmosphere of this globe, only that heaven's lightnings shall go clear round it, not to destroy, but to enlighten and bless, and we ought to be subservient to them, and help them." (Hear, hear.) A mixture of philosophical eloquence occasionally takes place, and a gentleman of intellectual pretensions—a Mr. Richey—introduces himself to the "œcumenical council" in the following style: "Sir Culling Smith, and my Christian friends: we are told by writers upon taste, that the pleasures of the imagination are traceable to three sources—novelty, beauty, grandeur. These elements of enjoyment, under the very highest forms of their manifestation, divinely coalesce in the pleasures which we thus here feel. How novel the scene by which I am encompassed. It is long since the command of Christ to his disciples, the new command—the command so worthy the legislative dignity of the Prince of Peace, 'Love one another,' was issued; but where is the record of its fulfilment on a scale so magnificent as Exeter hall this moment presents." (Hear, hear.) A bold challenge, certainly, considering there is a record of an assembly which was once held on the day of Pentecost." One of the Rev. gentlemen abounded exceedingly in metaphor. At one time the scene before him was a moral kaleidoscope, exhibiting a variety of delightful views. The address of the first speaker presented "a beautiful scene and a rich combination of colors;" but "the second speaker gave a shake and there was a new combination." At another time he alludes to the pleasures of the alliance, and it seemed to him that the brethren "had had a most pleasant voyage over the *pacific* ocean together." But the most scientific connection, perhaps, into which the alliance was brought, was with the precession of the equinoxes. The speaker "trusted that all the cross and contentious points were moving back on the sacred equinox, and that the stars of love, and peace, and union, were moving forward."

"Mixed with the fanaticism of the speakers," adds the journal already quoted, "there is an adulation of rank, which we can not mistake, which ludicrously expends itself upon the baronet in the chair. The orators are so obviously delighted at being able to say "Sir Culling;" the American ones especially. The "Sir Cullings" thicken as we go on, till at last it gets to positive familiarity, and rises to "My Dear Sir Culling." Mr. Baptist Noel's rank is not forgotten, and he is pronounced to "belong to the peerage of heaven."

exhibited itself in a very striking manner; the American members appeared with such a solemn air, such an elongation of visage and prayerfulness of spirit, that, to use the words of our reporter,

"A solemn feeling seemed at once to overwhelm the assembly, the effect was good—a purifying influence had been at work."

It must not be supposed, however, that this expedient put an end to the contest. Despite the purifying influences of holy fasting and earnest prayer, the contest lasted for several days, to the very end of the session, precluding the possibility of any discussion save that on slavery. The conference was destined to furnish a bright example of Protestant unity, and of that unchangeableness of doctrine which has characterised the reformed sects from their very origin. After a debate of two days, it was unanimously resolved that slaveholders were not fit to be members of the evangelical alliance, and, after a dispute of two days more, it was carried by a *small majority* that the preceding resolution should be rescinded, and thus slaveholders were declared admissible to the alliance. At this time the two parties were nearly of equal strength, and the conference terminated its proceedings with this glorious exhibition of Protestant unanimity, there being five hundred on one side, and four hundred and ninety-nine on the other; presenting a true illustration of the parable "of the foolish man, who built his house upon the sand, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof." Matt. vii.

We will conclude these remarks, with the consoling reflection that the Catholic church is the only one that fulfils the sacred precept, *depositum custodi—keep the deposit* of faith entrusted to you. The twenty sects that assembled in London had no hestitation in sacrificing their particular tenets, with a view of coming to unity. Thus, the Baptist dropped the necessity of baptism by immersion, the Lutheran gave up the real presence, the Episcopalian yielded the institution of bishops by divine right, and so with the rest. Now these sects hold these various articles to be a part of divine revelation, and for this very reason have they seceded from other religious bodies. By forming a union, therefore, with each other, they not only virtually, but explicitly and practically surrender what they deem to be revealed truths; and thus do they declare, by their own act, either that God has deceived them on certain points of doctrine, or that we can countenance the conduct of those who give the lie to God. The Catholic church, faithful to the teachings of the apostles, hurls her anathema against all those who broach strange doctrines; let it be a point of vital importance, or only of minor consequence, it matters not; anathema to him who rejects even one tittle of divine revelation. God is equally worthy of credit, whether we deem the object of his revelation great or small." If any man come to you, and bring not *this doctrine*, receive him not into the house, nor say to him, God save you: for he that saith to him, God save you, communicateth with his wicked works."—2 John i, 10, 11.

POPE PIUS IX.

THE pontificate of Pius IX has been ushered in with a brilliancy of incident that has attracted the attention of the whole world, and is evidently portentous of forthcoming events deeply interesting to mankind. This distinguished individual, whose secular name is John Maria Massai Ferretti, was born of a noble family in Sinigaglia, on the 13th of May, 1792. After serving for some time in the Garde Noble, the body guard of the pope, he determined to embrace the ecclesiastical state. Ordained to the priesthood, he soon distinguished himself by his charitable labors, consecrating his time, his wealth, and all that he possessed, to an institution of benevolence which he had taken under his charge, for the maintenance and Christian education of poor orphan children. Pius VII honored him with his friendship. Having been appointed to an ecclesiastical mission in South America, he became prominent there by his zeal and abilities: but in consequence of the political events of that country he returned to Italy, and was raised by Pius VII to the rank of cardinal. He became bishop of Spoleto, and subsequently of Imola in the Romagna, where he was looked upon with reverence and esteem as an excellent prelate. The readiness of the conclave in electing him, after the demise of the late pontiff, to the honors and responsibilities of the papacy, is an evidence of the high esteem in which he was held by his brethren of the sacred college. He was called to this eminent station on the 17th of June, and his inauguration took place on the 21st. In person, the new pontiff is above the ordinary statue of a well-proportioned figure, and in his countenance there beams an expression of mildness and benevolence which captivates the beholder. Kindness and goodness of heart seems to be one of the distinctive features in his character. Among the many circumstances which have elicited its exercise since his elevation to the popedom, this brief notice will permit us to mention only the following. As he was walking along one of the streets of Rome, a boy coming near asked him, "*sei tu il papa*—are you the pope? His holiness answered affirmatively, when the lad began to cry, and said that he had no parents. "You have a father with me, my dear son," replied the sovereign pontiff, and he immediately directed the child to be placed in a house of education.

In the several offices which he filled before he ascended the chair of Peter, his holiness displayed great talent for administration, which, with his practical knowledge of the Romagna, seemed to point him out to the cardinals as the best qualified to meet the exigencies of the times, and to apply a remedy to the political disturbances which agitated that part of the country. The events which have followed upon his assumption of the tiara, have more than realized the most sanguine hopes, that his reign will be a source of happiness to his people and of prosperity to the country. The first act of his administration was the adoption of a measure, calculated to banish all disaffection among his subjects, and to inspire all hearts with a fond attachment for their sovereign. The amnesty, by which the prison doors were opened, and thousands of political offenders were restored to the bosoms of their families, is an act of clemency worthy the earthly vicar of Him who is charity itself, and its salutary influence upon the entire population of the ecclesi-

astical states, is not less marvellous than the consummate wisdom and beautiful charity that suggested it. Every day seems to strengthen more and more the bond between the people and their sovereign. He is the object of universal admiration, and every tongue is eloquent in his praise.

The acts of benevolence which have distinguished the opening of his administration, are an unequivocal proof that his holiness intends to consult in earnest the welfare of his people. In the work of reform he has commenced with his own household, by a considerable curtailment of its expenses, exhibiting a disinterestedness that renders unquestionable the purity of his designs. It can not be denied, however, that the new pope has the most formidable difficulties to encounter, as a temporal prince. His position, in this respect, will be better understood, when we consider that there are three different parties at work in the peninsula, the Austrian, the Carbonarist, and the National. The first holds out to the Italians the support of a foreign power, the more effectually to draw them into its own orbit and establish its own influence on the ruins of the national independence. The second is a party formed from the dregs of old carbonarism, a band of radicals who inundate the Romagna with anarchical pamphlets, keeping the public mind in a constant ferment, and giving rise to continual insurrections. They pass under the name of "young Italy," and are headed by an individual in London who is sometimes called Mazzini. The third party consists of the religious and enlightened portion of the community, the friends of peace and equally the advocates of national independence. Such are the various and conflicting influences in the midst of which Pius IX is destined to act. He has resolved to begin at once the work of reform which has been so long and so loudly called for; but time alone can develope the result of his policy. While Austria must look with an evil eye upon every attempt to strengthen the national government, so as to render it independent of foreign aid, the people themselves will watch with deep concern the course of the administration. Material improvements are to be introduced. The laws require a more uniform application; the public finances need regulation; the army is to be reorganized; commerce and industry are to receive additional and stronger impulses; railways will be constructed. To accomplish this, and at the same time to meet the approbation of all, will be no easy matter. But one thing is certain, that the pope has already proved his intention to go as far as he possibly can, consistently with prudence, in remodelling the government, and beyond this the wise, the intelligent, the good, the lovers of public order and domestic peace, will never wish him to pass. If, on the part of the sovereign pontiff, a sound judgment combined with great wisdom and firmness of resolve, and an intimate acquaintance with the popular wants and wishes, can give us any insight into the probable results of his policy, the prospect of affairs is cheering and consoling in the extreme.

As the head of the universal church, the chief bishop of Christendom, Pius IX, has a much wider field of action. In this capacity, the interest which he awakens, is not that of a small dominion, but of the whole world. Every nation of the earth, for Catholicity has unfurled her standard on every soil, looks up to him for protection, for guidance, for consolation, amid the storms which darken the moral and religious atmosphere. Like his sainted and courageous predecessor, he will be ever ready to rebuke the aggressions of tyranny against the rights of religion, as well as to denounce the introduction and pretension of dangerous errors. Under his vigilant direction, zealous and enlightened pastors will feed the respective flocks committed to their care; heroic missionaries will extend still further the triumphs of heavenly truth, and while the number-

less sects that have been cut off from the great stem of Catholicity are daily reaping the bitter fruits of error, in strife, uncertainty, and rank infidelity, the Catholic world will present the goodly aspect of "one flock under one Shepherd." Never, perhaps, was Catholicity more prominent than at the present day in asserting its claims upon the respect of mankind; never did the principalities and powers of wickedness more vigorously combine to arrest the progress of truth: but never were its successes, upon the whole, more brilliant and consoling. We may then hope that, with a pontiff who unites all the qualifications that have distinguished the most eminent among the successors of St. Peter, the church of Christ will enlarge its dominions upon earth, by bringing together into one the minds and aspirations of men. W.

INTELLIGENCE.

FOREIGN.

ITALY.—The popularity of his holiness appears to to be on the increase, if that be possible.

(Private Correspondence of the *Univers.*)

"ROME, Sept. 8, 1846.

"During three days an extraordinary excitement has manifested itself on all the routes in the environs of Rome. Albano, Frascati, Tivoli, Civita Vecchia, Viterbo, and all the neighboring villages had no more vehicles to convey to the capital the curious who were anxious to assist at the triumph which Rome was preparing for Pius IX. The feast of the nativity was never celebrated with so much pomp.

"Yesterday evening, after the first vespers, the town was illuminated. On all sides the workmen had fixed up magnificent canopies around the Madonnas. During the night, the grand triumphal arch, of which I have before spoken, was completed, and at almost all the windows were placed transparencies and inscriptions, in honor of the Holy Virgin and of the pope.

"The morning was unclouded; the first rays of the sun saluted one of the finest days of Rome; and an immense crowd admired the magnificent decorations which adorned the houses and the palaces of the Corso.

"All emulated each other in zeal, enthusiasm, and magnificence. I am unable to picture to you the long street of the Corso; the decorations that are seen therein on grand festival days, give no idea of what called forth admiration on this occasion. The yellow and white canopies, ornamented with fringes of gold, the damask, the garlands of flowers, arranged with inimitable art, formed from the piazza Veneziana to Pallazzo del Popolo, a spectacle impossible to be described. Vases, ornamented with leaves of laurel, and bearing crowns and banners with the pope's arms emblazoned on them, were erected at intervals of six feet the whole length of the street. At nine o'clock a squadron of dragoons cleared the road of carriages, and half an hour after the huzzas proclaimed the approach of the pope by the Piazza du Santi Apostoli, and the street of Saint Romuald. Immediately after his holiness entered the Corso, a shower of flowers and wreaths fell on his carriage. From all the windows and from every story the holy father was saluted with the most endearing epithets, and the most filial acclamations. A troop of young persons bearing branches of olive, and preceded by a white banner, on which was written 'Justitia et pax,' joined the *cortège* on the Piazza Quirinal, and walked before it. The horses went at a foot pace. (The holy father, before accepting this demonstration, had stipulated that the horses should not be taken out of his carriage.) The carriage could scarcely move on, so great was the crowd. The venerable pontiff whom it conveyed bowed on the right and left, giving, with a tenderness full of calm and serenity, his benediction, which every Catholic received on his knees. The Cardinals Ferretti and Falconieri were in the carriage of his holiness. In the meantime, the *cortège* approached the Palazzo del Popolo, receiving

every where the same testimonies of love, of enthusiasm, and of devotedness.

"The pope alone passed under the triumphal arch. I will tell you to-morrow of this impromptu monument.

"After having heard mass in the church of Santa Maria del Popolo, the holy father returned to his palace in the same order, and in the midst of demonstrations ever the same and ever new. The people followed him to the Quirinal, and immediately entering his apartment, the pope came to the grand balcony, and thanked in the most gracious manner his children, bowing condescendingly to them. All responded to him with the loudest acclamations of joy; but a waive of his hand, and there was an instant silence. Then the pope, lifting his eyes to heaven, pronounced, with a voice strong and full of emotion, these sacred words—'Adjutorium nostrum in nomine Domini.' And the crowd responded with one voice—'Qui fecit cœlum et terram!' and the holy father continuing—'Benedicat vos Omnipotens Deus Pater et Filius et Spiritus Sanctus,' the whole people answered, 'Amen,' and retired peaceably, returning thanks to God."

This year the festival of the Blessed Virgin assumed a peculiar character. The great city was desirous of fêting on this occasion the new head of the church. The city bore the whole expenses; each family pays its share, four paoli per house (about fifteen pence), and from this offering of the spirit of the association has arisen a festival, the like of which every age will not see. The arch of triumph of Constantine was raised, as it were, by enchantment, on the Piazza del Popolo. On the top is placed a colossal group, representing the clemency of the pope; eight statues, representing the eight pontifical provinces, adorn it, and complete its majestic whole. The skill of the talented sculptor, Tenerani, was visible throughout. . . . . .

"Few cities can offer any thing analogous to the scene on this occasion; women of the highest ranks of society, dressed in the height of Parisian fashion; other women of the great city, with their graceful costumes; others from the Roman Campagna, with those costumes of which painters have availed themselves with such effect in many of their masterpieces; others, in dresses of the most brilliant hues, with their charming children on their arms; mountaineers; fishermen, with those fine heads that have furnished studies for the most eminent painters; religious of the various orders, in their habits of forms and colors so varied and austere; the humble Capuchin, the Dominican, attracting the eye by the whiteness of his mantle; the poor Christian Brother, known by his simplicity and amiable demeanor, which make him every where the friend of the people; the numerous pupils of colleges, dressed in red and violet; there young orphans in white; then priests in soutanes; there children of St. Ignatius, whose sober cloak recalls so many services rendered to religion, so many martyrs of the faith, so much science and so much virtue, and whose appellation, so simple and so expressive, given them by the savages of North America, characterises their action in that world; those *black gowns*, who strike such terror in the bosom of certain folk of France, and whom M. Dupin cannot see without crossing himself with both hands."

Here the letter enters on a discussion of the progress and return of the pope, similar to what has been given above. It then proceeds:

"The rumor had spread that, though not usual, the pope would, at the Quirinal, give the solemn benediction. Every one hastens to obtain a favorable position. The dense masses accumulated in consequence near the Quirinal scarcely allowed room for the carriage of the pope. The emotion of feeling that the sovereign pontiff had so long suppressed now became evident to every one. . . . . For some time there was an anxiety of suspense as to the probability of the rumored benediction. At length, a movement among the military reanimated the hopes of the people; all eyes are turned towards the palace; a window opens; a carpet of velvet is rapidly thrown on the balustrade; some body-guards arrange themselves in groups, with several prelates on the balcony; loud cheers hail the appearance of the Maestro di Camera; a moment after the sovereign pontiff appears; one tremendous shout is heard; it continues notwithstanding the repeated signals of the Cardinals. The pope extends his hand to impose silence; in a moment all is hushed, a silence more expressive than any language prevails. . .

"Oh, that those pigmies who imagine that their mouth and their pen have annihilated the church, could have been present at that solemn moment!" . . . . .

The pope had requested that the money to

be raised for the preparation of the above-mentioned pageant should be given to the poor; but the people answered that the poor should not lose by it. He recently distributed a donation of three hundred and fifty scudi among the indigent Israelites. His holiness has adopted the most effectual measures for the education of youth, as appears from a circular of Cardinal Gizzi, secretary of state.

"On the 2d of September," says the *Diario di Roma*, "the pupils in the Roman college held a most solemn academic sitting in the church of St. Ignatius. The object of this meeting was to celebrate the act of clemency by which his holiness, Pope Pius IX, inaugurated his pontificate. The studious youth of the Roman college desired to express, in their own way, the feelings of gratitude and joy with which that magnanimous act had inspired them: and in very beautiful verses, Latin and Italian, they sang: 1. The triumph of clemency in the heart of the sovereign pontiff; 2. The triumph of clemency in the hearts of his subjects; and 3. The triumph of clemency in the hearts of foreigners."

"Great preparations are being made in Genoa for the opening of the Italian scientific congress on the 14th inst. Deputations from the university of Bologna, the academies of Rome and other Italian states, will attend the congress. The statue to the memory of Christopher Columbus is to be inaugurated during the stay of the congress, as also the anniversary of the expulsion of the Austrians from Genoa, by the Genoese, in 1746. The king of Sardinia has left his palace of Racconigi to be present at the manœuvres of the camp near Turin. The number of Piedmontese troops assembled this year is twenty-five thousand, nearly double the number usually collected. Austria, always on the alert, has ordered troops to advance towards the Sardinian frontier.—*Ib.*

France.—The Académie Française, on Thursday, Sept. 10, held its annual public sitting, M. Viennet in the chair, for the distribution of the prizes of eloquence and history, and those of virtue and morals, founded by M. de Monthyon. M. Villemain read the report on the literary prizes, and was much applauded. He was followed by M. Ancelot, who read the *Eloge de Turgot*, by M. Baudrillart, which gained the prize of eloquence. M. Viennet read his report on the prizes of virtue and morals. It was a splendid production, and was greatly applauded. The prizes were then announced—For acts of virtue and morality, 4,000f. to M. Miller, the master boot maker of the 5th Chasseurs; 3,000f. to Pierre Retel, a mason; 1,000f. to Catherine Queron; 2,000f. to a person named Lucas, and his wife; three medals of 1,000f. each, to different persons; ten medals of 500f. each to persons in different parts of France; a medal of 3,000f. to M. Marbeau, for a work on the means of diminishing the misery of the poor; a medal of 3,000f. to Mlle. Carpentier, for a work on the Salles d'Asile; a medal of 2,000f. to M. Léon Feugère, for a work on the life of Etienne de la Boetie; and a medal of 2,000f. to M. Geruzez, for a work on literary history.

Mr. Newman in Paris.—The *Univers*, writing on the 12th of September, has the following notice of Mr. Newman's presence in the French capital:—"The Rev. John Henry Newman, the first head of that celebrated school which now has Dr. Pusey for its master, has just been passing three days in Paris. He left us yesterday, and set out for Langres, where he hoped to shake hands with his friend and disciple, the Rev. Dobré Dalgairns, who, like himself, after having embraced the Catholic faith, is preparing by retirement and study for the exercise of the holy ministry. During the brief moments which the learned English theologian spent here, he visited the principal religious monuments of the French capital. He was received with evidences of affectionate cordiality by the apostolic nuncio and the archbishop of Paris, who were both happy to be enabled to express in their own words and *viva voce* all the delight their hearts had experienced in learning the conversion of so eminent a mind. The late curate of St. Mary's and Littlemore knelt in the church wherein the piety of the faithful venerated the relics of St. Vincent of Paul. He visited the House of Foreign Missions, and contemplated with emotion the monuments of faith, which, in our own days, as in the earliest ages of Christianity, proclaim that the church of Jesus Christ still counts apostles, who courageously shed their blood in order to bear testimony to the truth. The graceful altar of the Dames du Bon-Secours and the Holy Chapel, in which art and faith have assembled so much that is rich and beautiful, strongly excited the admiration of Mr. Newman.

"Let us add, that this celebrated son of the church was unwilling to quit Paris without a visit to Notre Dame des Victoires—that sanc-

tuary where reside the trophies of so many modern conquests of Catholicism—where every week a venerable and venerated priest reads aloud to a pious crowd the bulletins of the victories won under the auspices of Mary. He whose conversion had been within these sacred walls the object of ardent and persevering prayer was now mingled with the faithful who had for him addressed their supplications to heaven, and in his turn prayed also for the conversion of the friends from whom he has been separated, and for his country.

"The sojourn of Mr. Newman at Paris was short, because he was in haste to repair to Rome, where he proposes to pass the winter, and receive holy orders. His presence in the capital of the Christian world can not be otherwise than an event of importance for religious England. The work of regeneration which already operates cannot fail to receive a new impulse from it. The interest which this circumstance will excite in favor of the renascent church in England will no doubt induce new efforts to be made to satisfy its necessities."

Prussia.—The publicity of judicial debates, so long and so loudly demanded, is about at last to be introduced in a great portion of the kingdom with certain restrictions considered necessary by the government. Rongé and all the other schismatics are compelled to yield to the question of the Duchies. We have learned with satisfaction that at Breslau, the capital of Silesia, and the focus for several years of great political and religious movements, the spirit of innovation and its impious tendencies are beginning to disappear. It is to the prince, bishop of Breslau, that the Roman Catholic church in this province owes the flourishing *present* to which she has attained, and the promising *future* that lies before her. Religious establishments, Catholic schools, the faculty of theology, and the university of Breslau are all prosperous.—*Tablet.*

Denmark and Germany.—*Confirmation at Hamburgh, Sept.* 1.—On this day the holy sacrament of confirmation was administered at Hamburgh to above two hundred persons, of whom forty or fifty came from Altona. Among the number were a few converts. The church, which is dedicated to Almighty God under the invocation of St. Michael the Archangel, and is commonly called Little St. Michael's, to distinguish it from a larger Lutheran church of the same name, was well adorned for the solemn occasion, and, though it was a work-day, received a large body of the faithful within its walls. At about eight o'clock in the morning, after the holy eucharist had been given to a considerable number of communicants, his lordship, the Rt. Rev. Dr. Karl Anton Lüpke, bishop of Anthedon, *in partibus*, suffragan bishop of Osnaburgh, and provicar apostolic of the northern German and Danish missions, arrived at the door of the church, when the bells were set in motion, and a flourish of trumpets, drums, &c., accompanied by the organ, greeted his entrance.

"Immediately after mass was concluded, the Right Reverend Prelate, attired in his sacred robes, assumed the mitre and crosier, and proceeded to the middle of the high altar, where he commenced the initiatory prayers pertaining to the sacred rite, after which he descended to the rails, and there applied the holy chrism to the foreheads of those who would be true soldiers of Jesus Christ. After the conclusion of the sacred ceremony, his lordship delivered a plain but touching discourse, and *Te Deum*, sung by the whole people, terminated the solemn services of the day.

"On the following morning high mass was celebrated in the Catholic church at Altona, by the Rev. H. Esseling, and the children of the schools were examined in their catechism by the reverend pastor of the church, in the presence of the bishop, who abstained on this occasion from all episcopal functions, in compliance with the laws of Denmark, which forbid the exercise of them in its dominions.

"In these dominions the Catholic religion is merely *tolerated*, and the clergy are occasionally exposed to vexations, principally in regard to mixed marriages, as the laws require that, when one of the parties to be married is a Lutheran, a promise shall be made to cause their eventual offspring to be baptized and educated in the Lutheran religion. Nor is it allowed to receive converts into the church.

"It may not prove uninteresting to many of the readers of the *Tablet* to hear some particulars respecting the state of the Catholic church in the Northern, German, and Danish missions.

"*The Northern, German, and Danish Vicariate.—Hamburgh.*—The Catholics have a neat church built of brick, with an elegant interior, though in the modern style, containing a high altar and two side altars. It is 118 feet long,

yet it is but small compared with the Lutheran churches here, and has a small turret with bells. Formerly it was a Lutheran church, a chapel of ease to the Great St. Michael's.

"During the French occupation it was fitted up as a Catholic church, while the other churches were converted into stables, magazines, &c.; and on the retirement of the French, as the Catholic citizens had no church or chapel, having assembled before that period in the chapel belonging to the ambassador of the German emperor, it was generously ceded to them by the senate. Not long after they were also admitted to equal rights with their Protestant fellow-citizens.

"In the exercise of their religion they are unmolested; the only thing of which they might complain is, that a bishop, for some reason or other, is not allowed to *reside* among them. Hence the present bishop's title of *pro*-vicar of the northern missions; the *vicar* appointed by his late holiness was not accepted, perhaps, because he was to fix his residence in the city. Also at the period of that appointment, the great struggle was going on between the immortal Archbishop of Cologne, Clement Augustus, and the late king of Prussia.

"The pastors are the Rev. Messrs. Schiff and Brüning, and shortly, a third pastor, already appointed, will arrive. The Catholic population is about 5,000. It was not possible to get up a Rongeist demonstration among them, notwithstanding the unfortunate defection of one of their pastors last year; nay, they seem to crowd the church more than ever they did before the late unhappy events in other quarters.

"This is a great thing, which entitles the Hamburgh Catholics to all praise, considering the non-frequenting church propensities of the population in general, whose example they have before their eyes. Here, particularly after low mass, one is strongly reminded of the well known passage in the Acts of the Apostles—'Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia,' &c. The multiplicity of the languages heard at the church-door, bears full testimony to the Catholicity of the doctrines taught within.

"At a few paces distant from the church is a spacious and convenient Presbytery, built only a few years ago, calculated for the residence of three priests. This building contains also a boys' and a girls' school-room, apartments for the master and mistress, and the sacristan, as well as a room for the meetings of the church-wardens, who, together with the reverend clergy, transact all temporal matters connected with the church; also a library for the mission.

"One station served from Hamburgh.

"Lüneburg.—About fifty Catholics.

"*Holstein.*—Altona, second town in the Danish dominions, scarcely half a mile from Hamburgh. Here is a beautiful Catholic church, built of brick, with a splendid interior, which, though not Gothic, is far more venerable in appearance than that of the Hamburgh church. It was built above a hundred years ago, with the co-operation, and under the superintendence of the so horribly calumniated Fathers of the Society of Jesus, who have left in it a lasting memorial of their piety, zeal, and taste. It is dedicated to Almighty God, under the invocation of St. Joseph. The walls and ceiling are adorned with beautiful pictures and fresco-paintings, and along the walls, on the sides of the high altar, are arranged gilded images, as large as life, of the Blessed Virgin crowned, with the infant Jesus on her arms, St. Joseph, St. Ignatius, St. John Nepomuk, St. Anscharius, the apostle of the north, and first archbishop of Hamburgh, and Charles the Great, which produce a very solemn effect. A statue of the patron saint is also on the outside over the entrance, the gable over which is surmounted by a large cross. Preparations for a small tower have been carried up to the roof, but these still await more favorable times, as towers and bells are still prohibited by the laws. Close to the church on one side is the presbytery, a good building, containing several apartments, and a library for the mission, and on the other is a house for the schoolmaster, sacristan, and organist, three offices all united in the person of Mr. Bökmann, with shool-rooms for boys and girls. Parson, the Rev. Fr. Willenborg. The Catholic population is about five hundred.

"Two stations served from Altona.

"Wandsbeck.—Mass said there occasionally in a house.

"Stade, in Hanover.—Garrison and House of Correction. Mass said occasionally in St. Willehade's, an old church, formerly Catholic, but now Lutheran.

"*Gluckstadt.*—A small church. Pastor, Rev. — Frankman, D. D. About thirty Catholics.

"Three stations served from Glückstadt.

"Kiel.—A new church. One hundred Catholics.

"Rendsburg.—Forty-five Catholics.

"Itzehoe.—Twenty-five Catholics. At Neumünster about thirty Catholics, who attend mass at Kiel or Rendsburg.

"*Schleswig.*—Nordstrand (a small island on the coast.)—A church. Pastor, Rev. — Van Lierde. About two hundred Catholics. Here is also a Jansenist church, with ten parishioners.

"*Friedrickstadt.*—A fine new church. Pastor, Rev. H. Esseling. About seventy Catholics.

"Three stations served from Friedrickstadt.

"Flensburg.

"Schleswig.—Abou forty Catholics.

"Eckernföhrde.—About thirty Catholics, in town and country.

"*Denmark.—Zealand.—Copenhagen.*—A very fine church. Pastors, Rev. Messrs. Zimmermann and Ackermann, chaplains to the Austrian embassy. From five hundred to six hundred Catholics.

"*Jutland.—Friedericia.*—A church. Pastor, Rev. — Meyer. Fifty or sixty Catholics in town and country.

"*Mecklenburgh.—Schwerin.*—A church with one station. Pastors, Rev. Messrs. Heck, Brocken, and Dr. Brickwedde. Above five hundred Catholics.

"*Ludwigslust.*—A very fine church. Pastor, Rev. — Meyer. About sixty Catholics.

"*Lubec.*—Chapel in a house. Pastor, Rev. — Schurhoff. About two hundred Catholics, in town and country.

"One station served from Lubec.

"Eutin.

"*Bremen.*—Pastors, Rev. Fr. Probst and Rev. — Engele. About two thousand Catholics.

"A few more Catholics are to be found dispersed in various towns and villages, particularly in the German portion of the vicariate.

"Total—Sixteen priests and above ten thousand Catholics.

"Here, then, are the few sad remnants of Catholicity in so many bishoprics and archbishoprics, once so flourishing in these parts!"

England.—On Tuesday (8th September), the splendid new Catholic chapel, built and endowed in the market town of Cheadle, Staffordshire, was opened, and mass for the first time sung within its walls with extraordinary pomp and solemnity. The church exceeds in magnificence all the other churches now possessed by the Catholic body in England.

The church of St. Giles, at Cheadle, has been erected at the sole cost of the earl of Shrewsbury, from the designs of Mr. Welby Pugin, and has occupied nearly six years in erection. It consists of a western tower, surmounted by a lofty spire; a nave of five compartments, with north and south aisles and porches; a lady chapel; a chapel of the blessed sacrament; a chancel, with sacristies and organ-loft on the north. The style is that which prevailed during the reigns of the Edwards, commonly called decorated; and no labor or expense has been spared to render it as far as possible a perfect revival of the art of that glorious period. It is, however, by the chaste magnificence of the interior that this new church is principally distinguished. The walls and pillars are completely covered with various designs, in which gold and purple are most conspicuous. The walls of the chancel are gilt with dead gold, and the side chapels are equally superb. The rood-loft, which divides the chancel from the nave, is surmounted by a fine crucifix, with figures of the Virgin Mary and St. John on each side. A variety of statues adorn the edifice. Above the arches of the nave are circles containing heads of the prophets, &c., copied from ancient Italian masters; and immediately over the chancel arch, which is wide and lofty, is a painting of the "Doom," or Last Judgment, filling up the whole space to the roof; it was painted by Hauser, at Rome, expressly for this church. All the windows are glazed with stained glass, comprising a variety of figures and subjects; and in the tower, which, with the spire, ascends to the height of 200 feet, is a noble peal of six bells. A sweet-toned and powerful organ has been erected in the choir; and the floor of the church is paved with encaustic tiles from the potteries.

The inhabitants of Cheadle were aroused on Tuesday morning by a merry peal from the church tower, and numbers began to flock into the town in all sorts of vehicles.

About eleven o'clock the earl and countess of Shrewsbury, accompanied by a distinguished party, among whom were several Roman Catholic prelates, arrived at the church, which is dedicated to St. Giles. At half-past eleven the master of the ceremonies, Mr. Wheble, having made the necessary arrange-

ments, the bishops, clergy, and attendants set out to open the church. A raised platform, covered with purple cloth, extended from the school round one-half of the churchyard, and up to the western door. The procession was headed by an incense-bearer, followed by a cross-bearer, and two attendants with lights; next came ten acolytes in couples, followed by a choir of twenty-four, who chanted the psalm, "Lætatus sum." Two other cross-bearers preceded sixty of the clergy, robed, who were followed by the archbishop of Damascus, the Roman Catholic archbishop of Sydney, the Rt. Rev. Dr. Morris, Roman Catholic bishop of the Mauritius, Dr. Criffiths, Roman Catholic bishop of London, Dr. Gillis, Roman Catholic bishop of Edinburgh, Dr. Brown, Roman Catholic bishop of Wales, and the Rt. Rev. Drs. Wiseman, Wilson, Briggs, Sharples, Wareing, Ullathorne, and Riddell, the Roman Catholic bishops or "vicars apostolic" of the other districts in England. The venerable prelate Walsh, in full pontificals, as the officiating bishops, with crozier in hand, and attended by his deacon, sub-deacon, and attendants closed the procession. The varied and splendid appearance of the dresses used in the Roman Catholic service, from the simple white alb up to the jewelled cope and mitre, with robes of cloth of gold and silver, velvet of every hue, lace and satin, rendered the scene most gorgeous. On entering the church the choir and organ (invisible to the congregation) commenced the service by singing a "selected" service. The rich tint thrown by the sun through the painted windows blended exquisitely with the colors and gilding of the interior, to which the light of an immense number of wax tapers on the high altar and rood loft, and along the walls and side chapels, and in four gilt chandeliers, added considerable effect. At the conclusion of the gospel the Rev. Dr. Gillis ascended the pulpit, and preached an appropriate sermon from Psalm 126, vs. 1 and 2. High mass was then finished, and the procession returned to the school, in the upper room of which a sumptuous collation was laid out, of which the company partook.

At four o'clock, a second service was conducted on a similar scale of splendor. Vespers were beautifully chanted, and, after an eloquent discourse from the Right Rev. Dr. Wiseman, solemn benediction was given by Dr. Walsh.

It may be supposed that a ceremony, so interesting to the whole Catholic body, would not be disregarded by the nobility and gentry of that faith. They were in attendance from all parts of the country; and Lord Shrewsbury, with his usual hospitality, had a large body staying with him at Alton Towers, while several who could not be accommodated at that magnificent seat, had apartments provided for them at the Shrewsbury Arms, in the neighboring village of Forley.

IRELAND.—*Famine.*—The prospects of the indigent classes in Ireland during the approaching season form an object of absorbing interest for the philanthropist, and suggest the necessity of efficient legislation on the part of the British government. We copy from the *Tablet* the following judicious remarks on the subject: "And, indeed, the worst feature of Ireland's condition, in the minds of Englishmen, has for a long time been its hopelessness. It seemed past help and past hope. It could be talked about, written about, speculated on, but it was a field in which nothing could be done. Moreover, there was no time, no opportunity, for us to do any thing. Our own affairs; war and peace, currency and clamor, reforms and changes, the beating down of many old prejudices, the defeat of many powerful bigotries, the defeat of many gigantic hostile interests—all these had to be done and adjusted before there could be any thing like an audience obtained for the discussion and business-like consideration of Irish misfortune.

"At length the time arrives. The greatest stronghold of bigotry is struck down in Catholic emancipation. Rotten boroughs are cleared out of the way. Many needful reforms are accomplished in England and Scotland. Old party ties are dissolved. Old factious hostilities are melted away. The surface of the political world presents a wholly new aspect, in which politicians are for the most part unfettered by any ties except those which bind them to a search after justice, and to a practice of the dictates of humanity.

"The opportunity was favorable—nothing could be more so. But, as in all human things, there was a doubt whether the indolence of man would suffer him to turn the occasion to a full account. Wherefore God—who, when he had prepared all things for the overthrow of Napoleon, and arranged the human instruments of discomfiture by the direction given to the conqueror's mad ambition, brought to

his that terrible winter of 1812, which seemed to take the divine vengeance out of the hands of men unworthy to be its executioners—in like manner now having prepared an occasion fully adequate to the work designed, calls in aid another physical calamity, and lest the sloth of men should neglect his behest, himself probes before us the very bottom of the sore by his tremendous decree issued against the food of millions of our fellow-countrymen. The Almighty has both created an opportunity, and by this unparalleled infliction has rendered it impossible for us to avert heart, eyes, or hand from the task he has given us to do. Surely the concurrence of these two things, this fitting together of the inclinations of our rulers with the terrible necessity thus obviously laid upon them, can not but light up before us a good hope to shine through the darkness of the present calamity.

"And truly we have need of hope to enable us to face the troubles that threaten us. Even in England it is difficult to think of the coming winter without some foreboding. The prospects of our agriculturists are not flattering. The price of provisions of all kinds must almost certainly be high. As a necessary consequence—for the evil fortune of one class always tends to bring down another—the manufacturers have no reason to look for brisk markets or uninterrupted employment. Without in the least intending to overcolor the picture, it can not be denied that the prospect of things between the present time and the next harvest, if not so black as it has sometimes been known, is the reverse of encouraging.

"But if it be so on the English side of the channel, what shall we say of Ireland? It is almost heart-breaking to think of it. God no doubt tempers the wind to the shorn lamb, but of a truth it requires a stout heart for any minister that has to front the perils of the next twelve months. For the future our hope is in the stern fact that God has rendered the infliction so extreme that nothing but the most earnest and sagacious endeavors to go to the root of the evil, and find a remedy adequate to the occasion, can prevent the bonds of society from being utterly dissolved. If the infliction were less fearful, the necessary efforts would not be made. As it is we know not what effort can be made successfully; nor how it is possible to feed an entire 'nation that stretches out its hands for food.'

"They may provide work for the able-bodied laborer—work productive or unproductive. But how they are to provide it in sufficient quantities and to pay wages enough to meet the exigency of so total a famine, we are at a loss to understand. But one thing they can do. They can use every effort and employ every means that are at their disposal; doing their imperfect utmost for the present, they can labor to render the recurrence of such misery all but impossible in future; they can create confidence by the boldness and sagacity of their preparations and arrangements; and by so doing, if they cannot avert the famine which now impends, they can at least hope to keep the peasant tranquil in his misery by holding out to his class an assured prospect of better times to come.

"In the present juncture the minister would be mad who dreamed of encountering the storm that lowers upon him from the west with any miserable, superficial measures. The prospect of the next winter, to be endured by an unhoping peasantry, is positively frightful. What must be done is to labor to create confidence by the boldness of the remedies proposed; by giving a reasonable assurance that no human means have been neglected that are available for the great end which all must have in view.

These remedies seem to us to be threefold. The first is to secure a due apportionment of the national resources during the time of the present dearth. This is done by the labor rate bill, passed in the session that has just closed, the operation of which is clearly explained by Mr. O'Connell in his speech last Monday at Conciliation Hall.

The second is to provide for the permanent well-being of the peasantry by taking under government control the waste lands, and making the untilled soil of Ireland supply the necessities of her unfilled mouths. This measure—or a measure upon this all-important point—is, we are told, to engage the attention of ministers during the recess, and to form a prominent feature of the discussions of next spring.

The third is to diminish the distrust of the people in the legislature, to which for the present they are subjected, by doing them justice in those political reforms which O'Connell has so vehemently demanded. The Liberator speaks with great hope of the chance of securing these things; and, really it seems

to us that the present crisis is so evidently made by heaven for the adjustment of certain important questions which need immediate adjustment, and which, when settled, will help on repeal rather than retard it, that we rejoice with all our might at the removal of the impediments which stood in O'Connell's way, and would very much have encumbered his efforts for turning this crisis to account.

"The whigs are no favorites of ours—God knows. But there are times when something is to be got out of them. We believe that this is such a time; and we have sufficient confidence in O'Connell to feel sure that he will drain them of whatever they can be made to produce, and that where he fails no other policy or person has much chance of succeeding."

DOMESTIC.

Archdiocess of Baltimore.—*Circular.*—His excellency, the governor, having by proclamation designated "Thursday, the 26th day of November next, to be observed as a day of public thanksgiving in the state of Maryland," I hereby request the Rev. clergy of the state to have appropriate services in their respective churches on that day.

† Samuel, *Archb. of Balt.*

Given at Baltimore, October 15, 1846.

Young Catholics' Friend Society.—At the October meeting of this society the Very Rev. M. J. Spalding was elected an honorary member, and George A. McGlone, Arthur Henry, Christopher Mullan, and Alexander J. White, active members.

Diocess of Cincinnati.—*Confirmation.*—There were sixty-one persons confirmed in Dayton on the first Sunday of October. The church was crowded morning and afternoon. Many of the confirmed were converts. On Tuesday morning the grave-yard, which has been securely enclosed, was blessed. In the afternoon the children, attending the church-school, were examined by the bishop, and papers of candy and baskets of cakes distributed to all the happy pupils, and no less sweet, but more substantial rewards to the most deserving. We like the practice of setting up the crucifix in those schools to admonish teacher and scholar of their duty, and to see the modest reverence, and hear the "*Praised be Jesus Christ*" of every youth when school is dismissed.—*C. Telegraph.*

Diocess of Pittsburg.—*Dedication of St. Philomena's Church.*—On Sunday, 4th inst., this magnificent temple was dedicated to the worship of the Supreme Being, with the beautiful and imposing ceremonies of the Roman Catholic church, in the presence of a large concourse of Catholic and other citizens assembled on the occasion. The members of the congregation of St. Patrick's, of St. Philomena's, and of St. Paul's, assembled at the Cathedral at 8 o'clock, and having been formed in order by Capt. James May and Capt. Sahl, chief marshals of the English and German and their assistants, moved thence in procession, down Grant to Fourth street, down Fourth to Smithfield, up Smithfield to Liberty, and up Liberty to the new church; and never have we seen so large and so magnificent a procession on any other occasion. We are informed that this was the largest religious procession ever before witnessed in the United States. The day was clear and beautiful, and the large concourse of citizens that thronged the side-walks and filled the windows throughout the entire route of the procession, every where preserved the best order and most respectful silence.

The church was dedicated to Almighty God under the patronage of St. Philomena, with all the magnificent and imposing rites of the Roman Catholic church, which were enhanced, if possible, by the sublime church music performed by a full choir, vocal and instrumental. Eloquent sermons were preached in English, by the Rt. Rev. Bishop of Richmond (Dr. Whelan), and in German by the Rev. Mr. Hammer, of Cincinnati.—*Morning Post.*

Diocess of St. Louis.—*Progress of Religion.*—We learn with pleasure that a new academy for boys has been opened successfully at Carondelet, St. Louis county, under the direction of *Les Clercs au St. Viateur.* A manual labor school is about to be added to this establishment. The new and handsome brick church of that town is rapidly progressing, and will be fit for divine service in the course of the fall.

Owing to the increase of Catholicity, both by immigration and by conversions to the Catholic faith from the Protestant ranks, besides the six large, handsome, and commodious Catholic churches, which already exist in our city, to the service of the Most High, we are delighted to learn that our zealous and learned bishop has lately secured three or four large and spacious lots in this city, or its immediate vicinity, for the purpose of erecting three or four more churches to the true service

of the Most High. It is confidently assured that all will be commenced next spring.—*C. News Letter.*

Diocess of Vincennes.—*Corner-stone.*—Towards the end of September, says a correspondent of the *C. Advocate*, the corner-stone of a new church was laid at La Fayette, a town in Indiana, by the Rev. Michael Clarke, pastor of the place, assisted by Rev. Mr. McDermott. La Fayette has a Catholic population of five hundred souls.

Diocess of Louisville.—*Confirmation.*—A correspondent of the *C. Advocate* states that, "on Sunday, the 27th Sept., Right Rev. Bishop Chabrat administered the sacrament of confirmation to forty-three persons in St. Patrick's church, Maysville.

"Already there are no less than five hundred Catholics in and about Maysville, and from its elevated position on the beautiful Ohio, we may predict, that, ere many years roll by, it will be amongst our largest congregations.

"During our stay in Maysville, we enjoyed the kind and liberal hospitality of T. B. McIlvain to whom many thanks are due. On Sunday evening we proceeded to Lexington, where the Rt. Rev. Bishop confirmed twenty-two persons, on Wednesday the 30th inst. Thence we proceeded to St. Pius, Scott county, where he confirmed sixty-five persons, on Friday the 2d of October, and on Sunday the 4th instant he confirmed seventeen in St. Patrick's church, in Frankfort. The Right Rev. Bishop spoke on the sacrament of confirmation at the several places—explained clearly and satisfactorily the ceremonies which accompany its administration, and on all those occasions he was happy.

"The Rev. Mr. Lancaster was the preacher on all these occasions. In Lexington and Scott he delivered moral discourses, as the audiences were almost exclusively Catholics. Many Protestants did not attend at those places, in consequence of the days on which the sacrament was administered. In Frankfort there was a crowded and mixed audience, which the reverend orator addressed on the sacrament of penance. He confined himself closely to the second part of the sacrament—confession. Seldom have I heard the subject more ably treated."

Oregon Territory.—We stated in our last number that three episcopal sees had been erected in Oregon, those of Oregon city, Walla Walla and Vancouver's island. Oregon city is the metropolitan see of the province, and is filled by Dr. Blanchet, the first clergyman who performed the duties of missionary in that region, and who three years ago was appointed its vicar apostolic. His brother was lately consecrated at Montreal, bishop of Walla Walla, and the Rev. Modest Demers, missionary in Oregon, has been appointed bishop of Vancouver's island. Archbishop Blanchet, says the *Ami de la Religion*, is about to return to America with twelve missionaries and eight nuns. He hopes also to procure for his mission the services of four brothers of the Christian Schools.

Diocess of New York.—*Confirmation.*—The Rt. Rev. Bishop Hughes administered the sacrament of confirmation and of the holy communion, for the first time, upon last Sunday, Oct. 4th, to between three and four hundred children, in St. Paul's, Brooklyn. He was assisted by the Rev. Nicholas O'Donnell, pastor of the church, and the Rev. Messrs. Hogan and MacKay. He addressed a few words of exhortation to the children, and preached at the late mass. He expressed himself much at the deep recollection, and the pious deportment of the children.—*Freeman's Journal.*

What next?—In a recent number of a Methodist journal we noticed a very sensible argument in favor of *fasting*. Some time before, a member of the Methodist denomination was detected in the very "popish" act of venerating a *relic* of some former minister of that body. Lately too, institutions formed upon the model of the Sisters of Charity, were seriously talked of among the Protestant sects. But the last act, by which American Protestantism has imitated the true church, without suspecting it, and paid homage to practices which at other times it most clamorously condemns, is a sentence of excommunication. We copy the following from the *Christian Observer*, a Presbyterian print.

"*Excommunication.*—Our readers may recollect an account given four or five weeks since, of the robbery of John Barncastle. From circumstantial evidence, it soon became apparent that the whole story of the robbery was a fabrication invented by B. for the purpose of obtaining funds. The sessions of the First Presbyterian Church of Southwark, of which Mr. B. was a member and elder, took up the matter, and after a patient investigation of the case, deposed him from the eldership and excommunicated him from the church. Last

Sabbath, the Rev. Mr. Adair, the pastor, after an appropriate discourse, read the sentence of excommunication in the presence of a large congregation."

What will come next in the shape of Protestant evidence in favor of Catholic principle and practice?

Diocess of Chicago.—*Taking the Veil.*—The interesting ceremony of taking the veil, by two nuns of the order of the "Sisters of Mercy," took place in this city on Friday, the 9th Oct. A pontifical high mass was celebrated on the occasion, and a beautiful and appropriate discourse delivered by the Rev. Mr. Kinsella. The cathedral was crowded, aisles and all, and all present seemed devoutly impressed with the exercises. Numerous Protestants were there.

A school for young ladies is this day opened by these Sisters of Mercy (than whom none are more competent to teach) in the old chapel, in the rear of their residence on the lake shore.

They also visit the sick and distressed, and dispense mercies to the wretched, and those whom poverty has chained to her car.

They will also soon establish a hospital in the city, and take the entire burden of nursing the sick, and management of such charity upon themselves.

Ere long, too, they contemplate forming an orphan asylum.

What citizen is there who will not hail the coming of these Sisters of Mercy as among the choicest of blessings for our city?—*Pittsburg Catholic.*

Bishop Whittingham.—*Fraternal Union and Unity of Faith.*—If the members of the Protestant sects can not have unity of religious faith or opinion, they wish at least to exhibit the appearance of it, as much as possible, by affecting an extraordinary brotherly love, which manifests itself in all sorts of kind professions and honied words. The recent Evangelical alliance held in London was a signal instance of this attempt at one kind of unity among sectarian bodies, while another equally essential is unattainable among them. In this respect the alliance may be productive of some good, if (what is very doubtful,) it teach its members and supporters to be less acrimonious in their religious feuds, and to lay aside that angry spirit and bitterness of speech which are so often witnessed. Whatever be the religious views of men, they can never be dispensed from the obligations which the laws of justice and charity impose; though differing in sentiment, they are still to remember that the various relations which they hold in the great social family, require the constant exercise of kindness and forbearance. But this fraternal union, however necessary, can not supply the deficiency of the "one faith;" which the apostle has inculcated in conjunction with the basis of all religion, the unity of the Godhead. "One Lord, one faith, one baptism." Controversies must arise on this subject among those who are earnestly inquiring after truth, and no union of charity can prevent their condemnation of what they believe to be error, although it may modify and temper the expression of their sentiments. Every Protestant sect is essentially open to this diversity and opposition of opinion, for want of a competent ecclesiastical tribunal to decide questions of faith, and it is impossible to smother the differences that arise, by exhortations to fraternal union. In this view of the case, the following passage in Bishop Whittingham's address to the last convention in Maryland, must appear rather divergent from the right mark.

"The greatest hindrance to the progress of the church, the worst element in her present condition, is the want of loyalty to her and to each other in her children. The hankering of some for a more splendid and diversified ritual, and of others for freer intercourse and communion with the sects that agree with us in protesting against Roman usurpations and corruptions, have been allowed too often to generate mistrust and mutual charges and recriminations; while the lapse of several prominent members of our English sister, and of one even in our own little band, into the defilements of the Romish communion, has but too far justified others who are disposed to a contrary extreme, in sounding the note of alarm against the inroads of corruption in doctrine, discipline and worship, supposed to be tending to bring again upon us the yoke of Roman bondage."

Assuredly the progress of the church must be greatly hindered by the mistrust and the mutual charges and recriminations to which the bishop alludes: but how, we ask, can he hope for a cessation of this mistrust and mutual recrimination, as long as doctrinal differences of the most fundamental nature exist in the Protestant Episcopal church? How can he expect that the people under his charge will seal their lips, and maintain a respectful silence, when in one church of Baltimore they hear the sacraments extolled as channels of divine grace, and in another represented as mere inoperative symbols? How can they do

this when one minister proclaims the real presence of Christ in the eucharist, and another denounces this doctrine as reprobated by the Protestant Episcopal church? How may they not be thrown into commotion, and raised to the highest pitch of religious sensitiveness, when they see the system to which they cling tottering, both in England and America, and abandoned, not by the thoughtless or the unworthy, but by men of the most elevated character, equally distinguished by their learning and the purity of their lives? With these facts staring them in the face, it is impossible for Protestant Episcopalians, sincerely alive to the importance of the question, not to be roused by the consideration of the intrinsic difficulties inherent in their religious system. They *will* investigate the subject, in order to ascertain whether there is not a priesthood, an altar, a sacrifice, and an ecclesiastical authority, something more than the *magni nominis umbra;* and it is in vain for Bishop Whittingham, under such circumstances, to talk about "loyalty" to the church, and "to each other," or to harp upon "Roman usurpations and corruptions." Allusions of this nature can not reach the deep-seated wound. When his people are yearning for a faith which is more than mere pretension, it is idle to attempt the composing of their mind by an exhortation to unity, and a side thrust at the "Romish communion." It would be much more in accordance with the wants of the case, if he would undertake to conciliate the jarring elements which are continually agitating the Episcopal body, and to show that its ministers have a mission, that they preach one doctrine, that they administer the same sacraments, &c. But this he can not do: and the consequence must be, that the earnest-minded of his church will leave it, sooner or later, for the substantial privileges and blessings of Catholicity. The aspect of the times seems to warrant the opinion, that what is transpiring beyond the Atlantic will be realized in our own happy country.

"Rev. Dr. Baird, now in England, in a recent letter, thus describes the condition of the church establishment: "As to the established church, its state, so far as true religion is concerned, is indeed deplorable. The whole head is sick, and the whole heart is faint. Those ministers who were once considered evangelical—though many of them were very superficially so—have, with few exceptions, become more high church and exclusive in their opinion and their conduct. Even many of the high church, if not almost all, are becoming Puseyites, whilst the Puseyites are tending more and more Romeward. It is distressing to hear that the widow and some of the children of the late excellent Bishop Ryder have become Romanists. And where the end of these things will be, no one can tell."

Chaplains of the Army.—A correspondent of the *Baltimore Sun* speaks thus of the Rev. Fathers McElroy and Rey, chaplains in the army.

"The most reliable information received here has been from the Rev. Mr. Rey, one of the worthy Catholic prelates sent out by the president as chaplain to the army. You will recollect that the Rev. Mr. McElroy arrived here soon after our occupation of Matamoras. The elder, Mr. McElroy, has remained on service at this place, and his devotion to the sick of the army in the general hospital is worthy of all praise, and has endeared him to many a heart saddened by sickness and deferred hopes. He is constant in his attentions and faithful in his mission of peace—no proselyting spirit marks his conduct, but with a fine spirit of Christian philanthropy he is alike to all—the faithful minister of Christ, offering the consolations of religion unto the sick and suffering, and ministering as well to their bodily comfort, as to their spiritual wants—for he is as charitable a Christian gentleman as he is irreproachable as a minister of the Gospel. The Rev. Mr. Rey went with the army, and has followed it through all its dangers, privations and trials, and upon the field of "bloody war," at Monterey, was present to offer the last rites of their faith to the followers of his creed, and his spiritual consolations to every one. Indeed, he is acting the good Samaritan, and winning golden opinions from all sorts of men."

Bible Reading of Public Characters. Lord Kenyon, who understood law rather better than the Gospel, closed one of his charges to the jury as follows: "Finally, gentlemen, I would call your attention to the Roman Emperor Julian, who was so distinguished for the practice of every Christian virtue that he was called Julian the *Apostle.*"

But we need not leave our country for similar examples. Among our legislators, we find Mr. Hoge, a member of Congress from Illinois, in the course of debate, quoting the following lines as coming from the Bible:

> "While the lamp holds out to burn,
> The vilest sinner may return."

And Col. Benton, in the senate, spoke of our Saviour having cast seven devils out of a certain man, and of the devils taking possession of the swine who ran violently into the sea and perished. Two members of a state legislature, at the close of the sessions, addressed

a circular to their constituents: "We hope the course we have pursued, and the votes we have given, will meet your approbation. We hope you will say to us, as Nathan said to David, 'Well done, good and faithful servants.'"

"Mr. Speaker," said a member of a legislative body, earnestly opposing a measure before the House: "Mr. Speaker, I would no more vote for that measure, than I would fall down and worship the golden calf that Abraham made." "Mr. Speaker," said another member, "it was not Abraham that made the golden calf, it was Nebuchadnezzar." An editor of one of our newspapers, when giving an ordinary notice of a worthy man, remarked: "We may say of him, as the Holy Scriptures have so beautifully expressed it, 'An honest man is the noblest work of God.'"

One of our own city editors, *himself a clergyman, too*, refers to Daniel as having persecuted the saints before he became a Christian.

The last case I shall give is taken from Waddy Thompson's Recollections of Mexico, in which, speaking of the hospital of Lazarus, he says: "The inmates would have rivalled, in sores and rags, the *brother of Mary and Martha.*"

How many of these men read their Bible? *Cist's Advertiser.*

To Readers and Correspondents.—The splendid engraving of the new pope, Pius IX, which embellishes this number of the Magazine, is the first, we believe, that has been produced in the United States. It is executed on steel, from an Italian print, for which we are indebted to the kindness of Rev. Wm. Elder, D. D., who recently arrived in this country from Rome. We learn that it is the intention of the publisher, in the next volume of the work, to furnish six instead of four embellishments, if public patronage will justify the undertaking. These prints, it must be acknowledged, contribute vastly to the interest and even usefulness of the Magazine, and its conductors have every desire to bestow this additional value upon the periodical: but as the preparation of these engravings is attended with a considerable expense, it is hoped that the friends of the work will use their influence in extending its circulation, and obtaining that support which will enable its conductors to invest it with increased attractions.

Missions of Ohio, No. 1, has been received, and will appear in the January No. for 1847, with an appropriate illustration. This article, with its successor, will be read with great pleasure, as a valuable contribution to the ecclesiastical history of the United States, and many of our readers will recognise in it the pen of a writer, not less distinguished for his literary ability, than the exalted station which he occupies in the church.

In the present issue of the Magazine, the memoirs of the life and times of Archbishop Carroll have been resumed, and, we are happy to inform our friends, with every prospect of their being continued from month to month. The incidents disclosed in these memoirs are but little known to the mass of the Catholic community in this country, and, illustrating as they do our colonial history, both civil and ecclesiastical, possess an interest which entitles them to a large share of public attention.

☞ Right Rev. Dr. Whelan, bishop of Richmond, requests us to announce that he intends to reside, for some months, in Wheeling, Va., to which place he desires all letters for him to be addressed, until further notice.

OBITUARY.

October 9th, at the Ursuline convent, New Orleans, Sister de St. Etienne, former superior of the institution.—*Prop. Cath.*

On the 9th of October, at Philadelphia, Professor William Joseph Walter. We deeply regret being compelled to announce the loss of this distinguished man. Prof. Walter had acquired so favorable a character in the literary world, and in the social relations of life, that his death can not but be widely and sensibly felt. He was a native of England, where for some time he performed the duties of a professor. Circumstances having led him to the United States, he settled in Philadelphia, and at the time of his demise he held the office of secretary to the British consul. His disposition was amiable, and endeared him to all who knew him. As a writer, he was extensively known in this country and in Europe. His "Life of Mary, Queen of Scots," "Life of Sir Thomas More," and "The Beauties of Sir Thomas More," will always entitle him to an honorable place among the authors of our age, while his latest production, "The New Following of Christ," will give him a strong claim upon the respect and grateful recollection of the pious Catholic. Prof. Walter was, at one period, a regular contributor to the pages of this Magazine, and his articles were duly appreciated for the research and general ability which they indicated. They will, in turn, contribute their part to the monument which will perpetuate his name in honor among future generations

LITERARY NOTICES.

Ollendorff's New Method of learning to read, write, and speak the German language; to which is added a systematic outline of the different parts of speech, their inflection and use, with full paradigms, and a complete table of the irregular verbs. By G. J. Adler, A. B. Third edition, revised and corrected. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. Baltimore: John Murphy. 12mo. pp. 510.

Ollendorff's New Method of learning to read, write, and speak the French language; with an Appendix containing the cardinal and ordinal numbers, and full paradigms of the regular and irregular, auxiliary, reflective, and impersonal verbs. By J. L. Jewett. New York: D. Appleton & Co., &c. Baltimore: John Murphy. 12mo. pp. 498.

Ollendorff's New Method of learning to read, write, and speak the Italian language: adapted for the use of schools and private teachers, with additions and corrections. By F. Foresti, L. L. D., &c. New York: D. Appleton & Co., &c. Baltimore: John Murphy. 12mo. pp. 533.

We look with distrust upon every new method of teaching and learning the languages, for two reasons: first, because it is natural to suppose that the wisdom of our ancestors has not failed to discover the proper mode of conducting philological study; secondly and principally, because there is a quackery in literature as well as in medicine. The innumerable systems that have of late years been introduced for acquiring a knowledge of the foreign languages, have all promised, each to do more than its predecessors, and some have even insured the acquirement of a language after a few lessons. But it was easy to perceive that they would prove a failure, from the very fact of their promising to accomplish more, while in reality they were substantially nothing more than other systems which had always been in use. But if prudence would suggest the propriety of caution in the adoption of modern novelties, the characteristic progress of the age requires that we should give every invention a due and impartial consideration, and point out its claims to public regard. This we have done in reference to the elementary works mentioned above, and we unhesitatingly concur in the high opinion which has already been expressed of their merits. The distinguishing feature in Ollendorff's method of imparting a knowledge of the languages is, that it follows that of nature herself. The child learns how to speak a language by hearing it from others, and by frequently repeating what he has heard. Such is the mode of Ollendorff. He begins at once with easy exercises which exhibit the practice of the language, and which afford at the same time an opportunity of explaining its peculiar structure, and the rules by which it is governed. These exercises gradually become more and more complicated, and are so arranged that they lead the pupil to a thorough mastery of all the difficulties that can be met with in writing or speaking the language he has studied. The old method, too long followed, of burthening the memory with abstract rules, and confining the pupil to this kind of task until he has travelled through the whole grammatical outline of a language is, in our opinion, a loss of time, and results in a very imperfect acquisition of what is aimed at. The theory is learned without the practice, and hence the too common complaint of parents, after their children have graduated in our academical institutions, that they know little more of the foreign languages at the close of their education than they did at its commencement. But we venture to say that this evil will not exist where the method of Ollendorff is attentively pursued. It possesses no advantages over other methods for a merely theoretical knowledge of a language; for instance, to enable a literary man, or one who is conversant with the general outlines of grammar, to read a foreign work; but for the student who desires to express and communi-

cate his thoughts in another than the vernacular tongue, the system of Ollendorff is admirably adapted, and, in fact, it is the only one that can be successfully followed. It is the process of nature, founded upon the principle of imitation and frequent repetition. As we have said, it is the mode of introducing a child to the knowledge of the language spoken by its parents: it is also the means by which an individual residing in a foreign country becomes practically acquainted with the language used by those around him. It is needless to state that these remarks are fully confirmed by experience. The elementary works of Ollendorff have met with the most ample encouragement and success in England, and so far as they have been tested, in America also; and in both countries the use of them is become daily more extensive.

To this general notice we may add that the present editions of the German and French methods have been much improved, by the grammatical summary appended to them by their respective editors. By this means they have been made to answer all the purposes of reference. The German method, however, would be more complete in its arrangement if the signs used throughout the volume were explained at the beginning. The typographical excellence of these classical books is no small recommendation in their favor. The style in which they have been produced reflects great credit upon the publishers.

The Standard Pronouncing Dictionary of the French and English Languages. In two parts: 1st. French and English; 2d. English and French, &c. By Gabriel Surenne, F. A. S. E. New York: D. Appleton & Co. Philadelphia: G. S. Appleton. Baltimore: John Murphy. 12mo. pp. 834.

Though we do not agree with the author of this work, when he says at the opening of his preface that no French pronouncing dictionary had preceded his in the "English field of French education," that of Dufief having been published in 1810, yet we willingly concede to him the merit of having prepared a very useful work for the English student of the French language. Believing, as we do, that the true and accurate pronunciation of the French can not be acquired without the aid of a living guide, the dictionary before us can be only of subordinate utility in this respect. When a tolerable knowledge of the French sounds has been obtained through the voice of a competent teacher, then may the dictionary assist the learner in retaining this knowledge; but before this foundation has been laid, it is inadequate to the contemplated end. Apart from this, however, the compilation of Mr. Surenne is a very serviceable work. Its comprehensive remarks on French pronunciation, its copious stock of words, with the numerous critical observations that are introduced, and particularly the full catalogue of historical and geographical names which are very conveniently placed as the closing portion of every column, render it the most useful dictionary of its kind for the use of colleges and schools. It deserves special attention as a student's manual; its contents, although unusually vast, being embraced within the limits of a very convenient volume.

Cornelius Nepos, with answered questions and imitative exercises. By the Rev. Thomas K. Arnold, M. A., &c. Revised and corrected by E. A. Johnson, Prof. of Latin in the University of New York. New York: D. Appleton & Co. Philadelphia: G. S. Appleton. Baltimore: J. Murphy. 12mo. pp. 213.

Arnold's First and Second Latin Book; carefully revised and corrected. By Rev. J. A. Spencer, A. M., from the fifth London edition. New York: D. Appleton & Co. Baltimore: John Murphy. 12mo. pp. 333.

A Practical Introduction to Latin Prose Composition. By T. K. Arnold, M. A., carefully revised and corrected by Rev. J. A. Spencer, from the sixth London edition. New York: Appleton & Co. Baltimore: John Murphy. 12mo. pp. 340.

First Greek Lessons. By T. K. Arnold, M. A., re-arranged by Rev. J. A. Spencer, M. A. From the third London edition. New York: D. Appleton & Co. Baltimore: John Murphy. 12mo. pp. 232.

Arnold's series of classical school books has justly attained a general circulation in England, and is deservedly winning the palm of superiority in the United States. Its claim to preference in our literary institutions and the reason of its wide success, are to be found in its practical character, which so greatly facilitates the study and acquisition of the dead languages. The principle of imitation and frequent repetition forms the basis of the arrangement followed in these elementary works, and introduces the student at once to a practical acquaintance with the language he

is studying. It is the same method that Ollendorff has adopted for imparting a knowledge of the modern tongues. The great advantages of the introduction to Latin prose composition, are an illustration of the Latin synonyms, a notation of the differences between the English and Latin idioms, a frequent reference to points which would easily escape the student's attention, a gradation in the exercises, leading the pupil from the most simple to the most difficult forms of construction; and above all, a frequent recurrence to the lessons already taught, by which the knowledge inculcated is deeply engraven upon the mind. All the above mentioned works are printed in a very handsome style.

Southey's Poetical Works, and *Reid's English Dictionary*, have been received from the same publishers, and will be noticed next month.

Pere Jean, or the Jesuit Missionary, a tale of the North American Indians. By James McSherry, Esq. Baltimore: Jno. Murphy. Pittsburg: George Quigley. 32mo. pp. 256.

The appearance of this story in the pages of the Magazine, is a sufficient indication of the favorable opinion which we entertain of it, and might dispense us from a more particular notice of its merits. Although the details of the narrative are drawn from fiction, they do not exceed, if they even equal the reality of that toilsome and suffering life which the Jesuit missionaries formerly endured, and still endure in this and other countries, for the salvation of souls. The tendency of the story is to produce only sound impressions in regard to the main object in view, the portraiture of the Catholic missionary, and this circumstance, together with the interesting style in which the incidents are narrated, commends it with peculiar force to the attention of the reading community. This little volume is the ninth number of Murphy's *Cabinet Library*, and surpasses its predecessors in point of typographical excellence. The paper is unusually fine, and the work is embellished with two handsome wood-cuts.

Poems by Amelia. Second edition, enlarged New York: D. Appleton & Co. Baltimore: John Murphy. 12mo.

This work consists of a very pretty collection of the fugitive poems of a fair and gifted lady, and evinces poetical talent of a high order. Amelia writes like a child of nature, boldly and with much originality. Her style is easy and unstudied, her similes novel and appropriate, while richness of thought and sentiment form a striking characteristic of her poetry. Her work is a bouquet of sweet and bright imaginings, which with an impulse which does credit to her bouyant heart, she has bound up and presented, in the shape of a dedication to her "Beloved Father." Though we believe Maryland to be her native home, yet the west is the land of her adoption, and well may the west be proud of such gifted daughters as Amelia. With such she may one day see the star of poetry, like the star of empire, westward wending its way.

In Press, "*Reasons for Acknowledging the Authority of the Holy Roman See.*" By Henry Major, A. M., professor of Hebrew and Belles Lettres in the Theological seminary of St. Charles, Philadelphia.

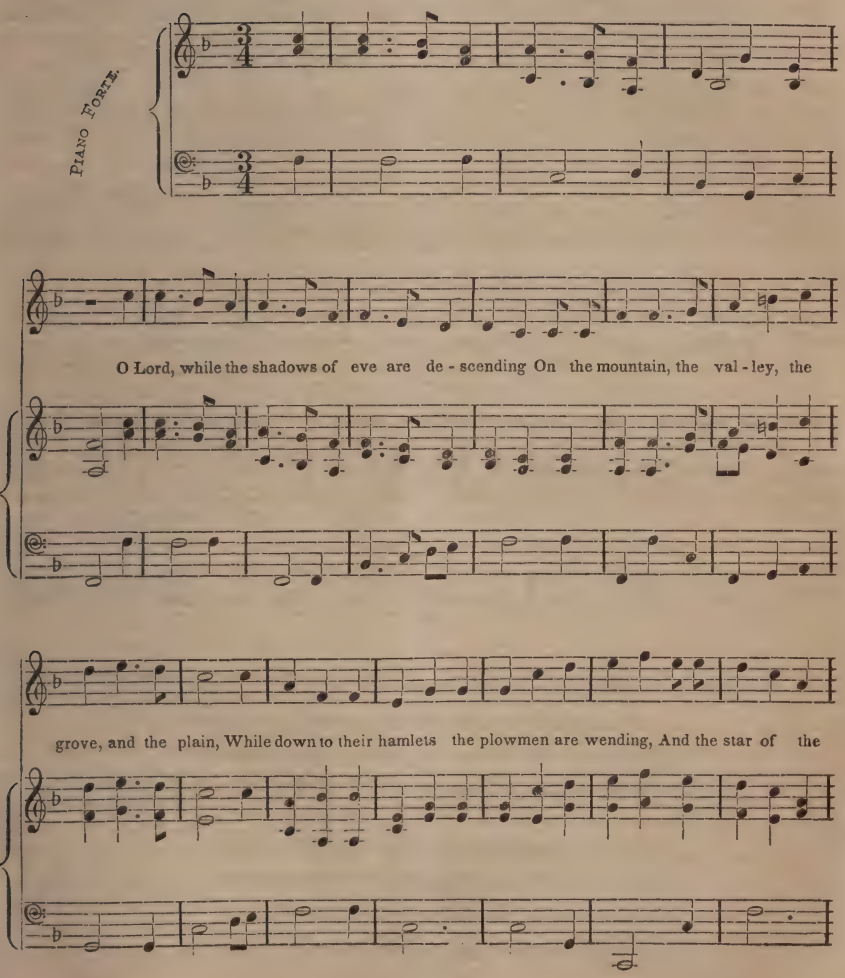
We take pleasure in calling public attention to this forthcoming work of Professor Major. It will be recollected that Mr. Major is a recent convert from the Protestant Episcopal church, in which he exercised the ministerial office, to the Catholic faith; and with a view of throwing some light upon a doctrinal point, which is the great stumbling-block for many of his former companions in error, he has been induced to publish his reasons for bowing with humble submission to the spiritual supremacy of the holy see. From the plan of Professor Major's work, we would infer that it will be highly interesting to the Protestant as well as Catholic community. The theory of "independent branches," so current now-a-days among Protestant Episcopalians, and the last straw that can be seized on for upholding the Anglican system, will be examined more fully than has yet been attempted in our controversial books. We hope that the volume will meet with numerous purchasers, as works of this kind are particularly adapted to the wants of the present period.

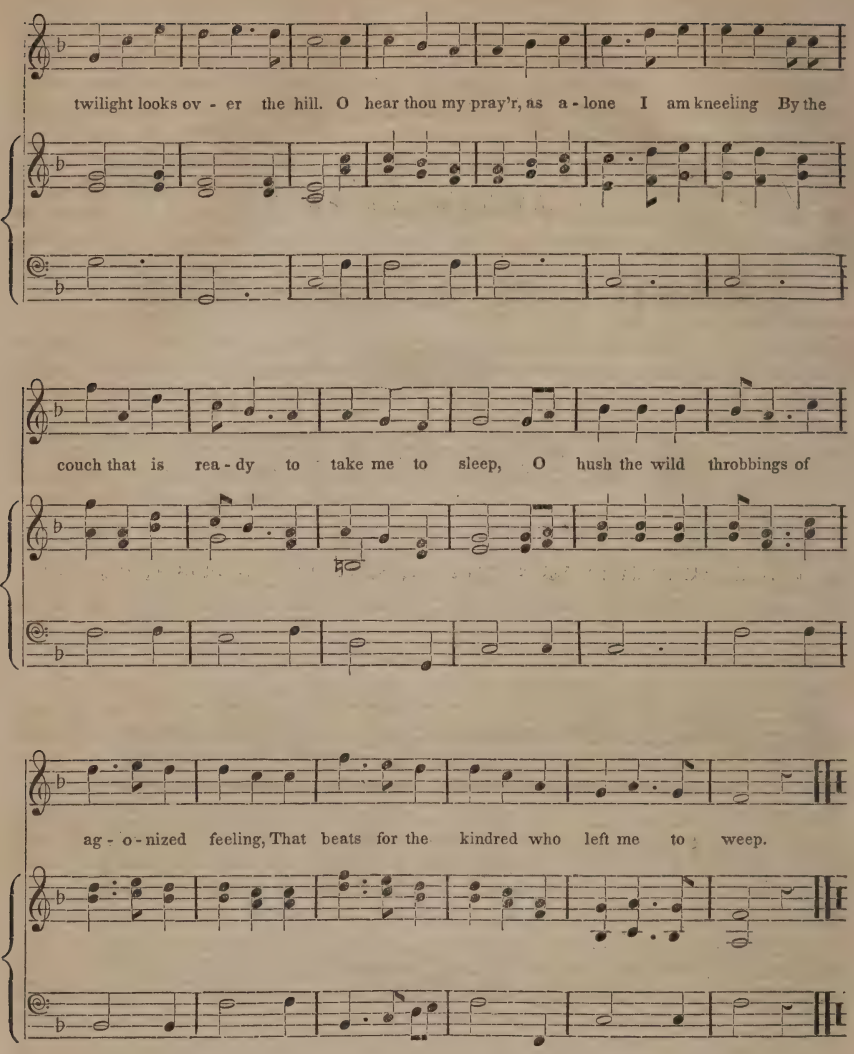
Composed expressly for the U. S. Catholic Magazine.

O LORD, WHILE THE SHADOWS OF EVE.

COMPOSED BY

PROF. F. W. HORNGASTLE.





The ties are now broke, to existence that bound me,
The ties that endear'd this lone valley of tears;
For sorrow and care on my journey have found me,
And my cheek rose is wither'd, not wither'd with years.

O Lord, let the dream that in sleep shall befriend me,
Be of heav'n and its glory of transports to be,
For life and its pleasures no longer attend me,
And I long to be gather'd to them and to thee.

ST. JOHN'S SEMINARY
3 8151 001 25065 0